A COMPLEAT

Collection of Devotions,

BOTH

PUBLICK and PRIVATE:

Taken from the Apoſtolical Conſtitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England.

In TWO PARTS.

PART I. Comprehending the Publick Offices of the Church. Humbly offered to the Conſideration of the preſent Churches of Chriſtendom, Greek, Roman, Engliſh, and all others.

PART II. Being a Primitive Method of Daily Private Prayer, Containing Devotions for the Morning and Evening, and for the Ancient Hours of Prayer, Nine, Twelve, and Three; together with Hymns and Thankſgivings for the Lord's Day and Sabbath, and Prayers for Faſting Days;

AS ALSO,

DEVOTIONS for the ALTAR, and Graces before and after Meat:

All taken from the Apoſtolical Conſtitutions and the Ancient Liturgies, with ſome Additions; And Recommended to the Practice of all Private Chriſtians of Every Communion.

To which is added,

An APPENDIX in Juſtification of this Undertaking, Conſiſting of *Extracts* and *Obſervations*, taken from the Writings of very eminent and learned Divines of different Communions.

And to all is ſubjoin'd, in a SUPPLEMENT,

An ESSAY to procure Catholick Communion upon Catholick Principles.

LONDON:

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M. DCC. XXXIV.

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1760



PREFACE
TO THE
READER.

THE following Collection of Devotions is founded upon these two principles.

1st. That the best method for all churches and christians to follow, is to lay aside all modern hypotheses, customs, and private opinions, and submit to all the doctrines, practices, worship, and discipline, not of any Particular, but of the Ancient and Universal church of Christ, from the beginning to the end of the Fourth century; which doctrines, practices, worship, and discipline, thus Universally and Constantly received, could not possibly be derived from any other than Apostolical authority.

2dly. That the Liturgy in the Apostolical Constitutions is the most Ancient Christian

Liturgy extant; that it is perfectly pure and free from interpolation; and that the book itſelf, called the Apoſtolical Conſtitutions, contains at large the doctrines, laws, and ſettlements, which the three firſt and pureſt ages of the goſpel did with one conſent believe, obey, and ſubmit to, and That as derived to them from Apoſtolical men: That therefore the ſaid book, where it does not diſagree with the Tradition of the Primitive Catholick Church, (as I believe upon examination it will hardly ever be found to do) but on the contrary may be corroborated thereby, and by the conſentient teſtimony of the Holy Fathers of the three firſt centuries, ought to be received, ſubmitted to, and allowed it's due authority.

If theſe two principles were once put in practice, all the Eccleſiaſtical diſtractions which ſubſiſt at preſent, would ceaſe; and a truly Catholick union would be reſtored among all chriſtian churches. That I may contribute my mite towards ſo deſirable an end, I have here ventured to preſent the world with what in my humble opinion will be the only means to attain it, which is what ſome will call a *New*, but which I preſume to recommend to Every pious

pious Chriſtian as the *Oldeſt*, and therefore the *Beſt*, collection of devotions extant in the whole Chriſtian world. This I dare venture to ſay, becauſe I have omitted no practice or ceremony that appears to be ſupported by Antiquity, Univerſality, and Conſent; and becauſe I have taken in all the Devotional part of the Apoſtolical Conſtitutions, (except a few particulars foreign to the preſent purpoſe,) at the ſame time that I have herein included ſuch Parts of the Common Prayer Book of the Church of England, as were neceſſary to compleat the deſign.

As I am more diſpoſed to Peace than Controverſy, I wave engaging in the proof of the two principles above mentioned: But leſt they ſhould be thought to be not well grounded, and leſt any thing that I might ſay in behalf of them, ſhould be miſconſtrued or received with prejudice, I have choſen to lay before all devout and impartial Chriſtians in an Appendix (to which I refer them) ſome *Extracts* and *Obſervations*, taken from the writings of very eminent and learned Divines of different communions. By the *Extracts* the Firſt, and by the *Obſervations* the Second, principle will, I hope, be ſufficiently confirmed.

P R E F A C E.

A

Compleat Collection

OF

DEVOTIONS,

BOTH

Publick and *Private*:

TAKEN FROM

The Apoſtolical Conſtitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England.

In TWO PARTS.

PART I.

COMPREHENDING

The Publick Offices of the Church.

Humbly offered

To the Conſideration of the preſent Churches of Chriſtendom, Greek, Roman, Engliſh, and all others.

LONDON:

Printed in the Year M. DCC. XXXIV.

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Compleat Collection

OF

DEVOTIONS,

BOTH

Publick and Private:

TAKEN FROM

The Apofolical Conftitutions, the Ancient Liturgies, and the Various Forms of Prayer Book of the Church of England.

BRITISH MUSEUM

IN TWO PARTS.

PART I.

COMPREHENDING

The Publick Offices of the Church.

Illuminated.

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LONDON:

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GENERAL RUBRICKS.

THE proper perſons to adminiſter in all the ſolemn parts of publick worſhip, are the Biſhops; and in their abſence and by their permiſſion the Presbyters or Prieſts, and both as miniſtred to by the Deacons.

If there be no Deacon belonging to any particular church, what is in this book ordered to be performed by him, muſt be done by the Prieſt.

Note, that where-ever in this book the People are appointed to do any thing, the Deacon and all the Clergy preſent (except the Officiating Prieſt) are ſuppoſed to be included in the rule, unleſs it be otherwiſe particularly ordered.

It is to be noted, that ſuch ornaments of the Church and of the Clergy at all times of their miniſtration, ſhall be retained and be in uſe, as were in the Church of England in the ſecond year of the reign of King Edward the Sixth.

The poſture for the Faithful in prayer, and at the reception of the Euchariſt, is Kneeling, on all days but the Lord's days and all the days between Eaſter and Pentecoſt, on which it is Standing, in reſpect to and remembrance of our Saviour's reſurrection: and therefore where-ever in this book the Faithful are ordered to kneel, thoſe times are ſuppoſed to be excepted.

The People during the time of Divine Service are always to have their faces turned towards the Altar;

tar; the ſame is ſuppoſed of the Prieſt and Deacon whenever they kneel, and likewiſe when they ſtand, except where it is otherwiſe ordered.

The men and women are to ſit ſeparate in the publick aſſemblies.

Publick prayers are to be uſed Morning and Evening every day. The time for the Holy Liturgy or ſolemn Communion ſervice is between nine in the morning and noon, except thoſe days on which the Penitential office is appointed, which is to be uſed about that time, and the Communion Service (if the Euchariſt be celebrated) about two of the clock.

On Mondays, the Biſhop, with as many of the Clergy as conveniently can, are to meet together for the exerciſe of diſcipline according to the laws of the goſpel and the eccleſiaſtical canons. Any of the Faithful may alſo be preſent, if they pleaſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to underſtand, do, and execute the things contained in this book, the parties that ſo doubt or diverſly take any thing ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame. And if the Biſhop of the Dioceſe be in doubt, he muſt apply for the reſolution thereof to the Metropolitan and College of Biſhops in Provincial Synod aſſembled.

The ORDER how the Pſalter is appointed to be read.

The Pſalter is the ſame with that in the Common Prayer Book of the Church of England, and is to be read once every month according to the following directions.

A TABLE of the Pſalms for every day of the Month.

In every Month.	Morning Prayer.	Evening Prayer.
for the firſt Sunday	2. 16. 20. 21.	45. 46. 47. 48.
ſecond	24. 26. 27. 72.	81. 84. 96. 98.
third	68. 110.	89. 99.
fourth	116. 117. 118.	113. 122. 132. 133. 134. 150.
firſt Monday	1. 3. 5. 7.	4. 9. 10.
ſecond	49. 52. 53.	58. 59. 62.
third	83. 85. 87.	91. 94.
fourth	119. part i, ii, iii, iv, v, vi.	119. part vii, viii, ix, x, xi.
firſt Tueſday	11. 12. 14. 15.	17. 30. 34.
ſecond	56. 57. 64.	71. 75.
third	105.	106.
fourth	119. part xii, xiii, xiv, xv, xvi, xvii.	119. part xviii, xix, xx, xxi, xxii.
firſt Wedneſday	6. 13. 28. 32.	38. 40.
ſecond	42. 43. 50.	54. 55.
third	60. 61. 74.	77. 80.
fourth	109.	139. 143.
firſt Thurſday	31. 36.	37. 41.
ſecond	73. 76. 82.	78.
third	108. 112. 114. 115.	120. 121. 124. 125. 126. 127.
fourth	128. 129. 135. 136.	137. 138. 140. 144.
firſt Friday	22.	25. 39.
ſecond	35. 44.	70. 79. 86.
third	69.	88. 90.
fourth	101. 102.	123. 130. 131. 142.
firſt Saturday	19. 23. 29.	18.
ſecond	33. 65.	66. 67. 92.
third	93. 95. 97. 100.	107.
fourth	103. 111. 145.	146. 147. 149.

Note, that the Pſalms appointed for the third Sunday, Monday, &c. of every month, are alſo to be read upon the fifth Sunday, Monday, &c. of any month.

Between Eaſter and Pentecoſt the Pſalms every week are to be read according to the following Table.

A TABLE of the Pſalms for every day of the Week between Eaſter and Pentecoſt.

	Morning Prayer.	Evening Prayer.
Sunday - - - - -	2. 16. 118.	24. 46. 47.
Monday	20. 45.	34. 81.
Tueſday	26. 48. 96.	72. 84.
Wedneſday	89.	98. 99. 110.
Thurſday	68.	117. 122. 132.
Friday	113. 116.	133. 134. 138. 150.
Saturday according to the firſt Table.		

Proper Pſalms on certain Days.

	Morning Prayer.	Evening Prayer.
Chriſtmas-day - -	45. 72.	110. 132. 150.
Aſh-wedneſday	6. 32. 38.	102. 130. 143.
Monday before Eaſter	6. 32. 38.	25. 54. 55.
Tueſday before Eaſter	60. 70. 74.	80. 102.
Wedneſday before Eaſter	109.	50. 79.
Thurſday before Eaſter	40. 42. 43.	44. 86. 131.
Good-Friday	35. 142.	69.
Eaſter-Eve	13. 39. 88. 130.	90. 123. 143.
Eaſter-day	2. 16. 118.	24. 46. 47.
Aſcenſion-day	68.	24. 47. 48.
Whit-ſunday	89.	97. 133. 145.

At the end of every Pſalm, and of every part of the 119th Pſalm, ſhall be repeated in the Morning ſervice this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

But

But in the Evening Service this Hymn,

Glory be to the Father, through the Son: in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

And Note, that in whatever part of Divine Service either of theſe Doxologies is ordered to be uſed, on all Sundays and upon every day between Eaſter and Pentecoſt, the word Hallelujah *ſhall be added in this manner,*

Glory be to the Father, —— the Holy Ghoſt; Hallelujah:

As it was in the beginning, —— world without end. Amen. Hallelujah.

The ORDER how the reſt of Holy Scripture is appointed to be read.

TO know what Leſſons ſhall be read every day, look for the day of the month in the Kalendar following, and you ſhall find there the chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Leſſons are appointed, then the Leſſons of ordinary courſe appointed in the Kalendar (if they be different) ſhall be omitted for that time.

When any Leſſons or Portions of the four Goſpels are read, it is to be done by a Prieſt or Deacon, and the Congregation is to ſtand up.

Proper LESSONS, to be read at Morning and Evening Prayer on the Sundays and other Holy-days throughout the year.

LESSONS proper for Sundays.

	Morning Prayer.	Evening Prayer.
Sundays of Advent.		
The first. - - - -	Isaiah 1.	Isaiah 2.
ii.	5.	24.
iii.	25.	26.
iv.	30.	32.
Sundays after Christmas.		
The first.	35.	40.
ii.	41.	42. to v. 17.
Sundays after the Epiph.		
The first.	44.	45.
ii.	51.	52.
iii.	54.	55.
iv.	56.	57.
v.	60.	61.
vi.	65.	66.
Septuagesima.	Gen. 1.	Gen. 2.
Sexagesima.	3.	6.
Quinquagesima.	9. to v. 20.	12.
Sundays in Lent.		
The first.	19. to v. 30.	22. to v. 20.
ii.	27.	28.
iii.	39.	42.
iv.	43.	45.
v.	Exod. 3.	Exod. 5.
vi. 1 Lesson.	9.	10.
2 Less.	Matth. 26.	Heb. 5. to v. 11.
Easter-day. 1 Less.	Exod. 12.	Exod. 14.
2 Less.	Rom. 6.	Acts 2. v. 22.
Sundays after Easter.		
The first. 1 Less.	Numb. 16.	Numb. 22.
2 Less.	Mark 16.	Philip. 3.
ii.	Numb. 23.	Numb. 24.
iii.	Deut. 4. to v. 41.	Deut. 5.
iv.	6.	7.
v.	8.	9.

	Morning Prayer.		Evening Prayer.	
Sunday after Aſcenſion-day. 1 Leſſ.	Deut.	12.	Deut.	13.
2 Leſſ.		16. to v. 18.	Iſaiah	11.
Whitſunday. 1 Leſſ.	Acts	10. v. 34.	Acts	19. to v. 21.
2 Leſſ.	Gen.	1.	Iſaiah	6.
Trinity Sunday. 1 Leſſ.	Matth.	3.	1 John	5.
2 Leſſ.				
Sundays after Trinity.				
The firſt. - - - -	Joſh.	10.	Joſh.	23.
ii.	Judges	4.	Judg.	5.
iii.	1 Sam.	2.	1 Sam.	3.
iv.		12.		13.
v.		15.		17.
vi.		24.		26.
vii.	2 Sam.	7.	2 Sam.	19.
viii.		24.	1 Kings	8.
ix.	1 Kings	13.		17.
x.		18.		19.
xi.		21.		22.
xii.	2 Kings	4.	2 Kings	5.
xiii.		6.		7.
xiv.		9.		10.
xv.		18.		19.
xvi.		22.		23.
xvii.	Jerem.	23. to v. 9.	Jerem.	30.
xviii.		31.		33.
xix.	Ezek.	33.	Ezek.	34.
xx.		36.		37.
xxi.		39.		43. to v. 10.
xxii.	Dan.	3.	Dan.	6.
xxiii.	Micah	4.	Micah	5.
xxiv.	Malachi	1.	Malachi	2.
xxv.		3.		4.

If there be any more Sundays before Advent Sunday, the Leſſons of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are there wanting. And if there be fewer, the overplus ſhall be omitted: Provided that the Leſſons appointed for the twenty fifth Sunday after Trinity, ſhall always be uſed upon the Sunday next before Advent.

LESSONS proper for Holy-days.

	Morning Prayer.	Evening Prayer.
S. Andrew. - - -	2 Eſdras 1, 2.	2 Eſdras 3, 4.
S. Thomas.	5.	6.
Nativity of Chriſt.		
1 Leſſ.	Iſaiah 9. to v. 8.	Iſaiah 7. v. 10. to v. 17.
2 Leſſ.	Luke 2. to v. 15.	Titus 3. v. 4. to v. 9.
S. Stephen. 1 Leſſ.	2 Eſdras 7.	2 Eſdras 8.
2 Leſſ.	Acts 6. v. 8. and ch. 7. to v. 30.	Acts 7. v. 30. to v. 55.
S. John. 1 Leſſ.	Revel. 1.	Revel. 2.
2 Leſſ.	John 20. to v. 11.	Acts 3. to v. 12.
Innocents day.	Jeremiah 31. to v. 18.	Eccleſ. 12.
Circumciſion. 1 Leſſ.	Gen. 17.	Deut. 10. v. 12.
2 Leſſ.	Rom. 2.	Coloſſ. 2.
Epiphany. 1 Leſſ.	Iſaiah 60.	Iſaiah 49.
2 Leſſ.	Luke 3. to v. 23.	John 2. to v. 12.
Converſion of S. Paul.		
1 Leſſ.	2 Eſdras 9, 10.	2 Eſdras 11, 12.
2 Leſſ.	Acts 22. to v. 22.	Acts 26.
Purific. of the V. Mary.	2 Eſdras 13.	2 Eſdras 14.
Aſh-wedneſday. 1 Leſſ.	Joel 1.	Joel 2. to v. 18.
2 Leſſ.	Luke 22. v. 54. to v. 63.	1 Cor. 5.
S. Matthias.	2 Eſdras 15.	2 Eſdras 16.
Annun. of the V. Mary.	Revel. 3.	Revel. 4.
Monday before Eaſter.	Jeremiah 4.	Jeremiah 7.
Tueſday before Eaſter.	9.	12.
Wedneſday before Eaſter		
1 Leſſ.	Zechar. 11.	Lament. 3.
2 Leſſ.	John 11. v. 45.	
Thurſday before Eaſter.		
1 Leſſ.	Daniel 9.	Lament. 4, 5.
2 Leſſ.	John 13.	
Good Friday. 1 Leſſ.	Geneſis 22. to v. 20.	Iſaiah 53.
2 Leſſ.	John 18.	1 Pet. 2.
Eaſter Even. 1 Leſſ.	Lament. 1.	Lament. 2.
2 Leſſ.	Luke 23. v. 50.	Mark 2.
Monday in Eaſter-week.		
1 Leſſ.	Exod. 16.	Exod. 17.
2 Leſſ.	Matth. 28.	Acts 3.
Tueſday in Eaſter-week.		
1 Leſſ.	Exod. 20.	Exod. 32.
2 Leſſ.	Luke 24. to v. 13.	1 Cor. 15.

Lessons proper for Holy-days.

	Morning Prayer.	Evening Prayer.
S. Mark. - - - -	Revel. 5.	Revel. 6.
S. Philip and S. Jacob.		
1 Leſſ.	7.	8.
2 Leſſ.	John 1. v. 43.	Acts 15. to v. 32.
Aſcenſion-day. 1 Leſſ.	Deut. 10.	2 Kings 2.
2 Leſſ.	Luke 24. v. 44.	Epheſ. 4. to v. 17.
Mon. in Whitſun-week.		
1 Leſſ.	Gen. 11. to v. 10.	Numb. 11. v. 16. to v. 30.
2 Leſſ.	1 Cor. 12.	1 Cor. 14. to v. 26.
Tueſ. in Whitſun-week.		
1 Leſſ.	1 Sam. 19. v. 18.	Deut. 30.
2 Leſſ.	1 Theſſ. 5. v. 12. to v. 24.	1 John 4. to v. 14.
S. Barnabas.	Revel. 9.	Revel. 10.
S. John Baptiſt. 1 Leſſ.	Malach. 3.	Malach. 4.
2 Leſſ.	Matth. 3.	Matth. 14. to v. 13.
S. Peter. 1 Leſſ.	Revel. 11.	Revel. 12.
2 Leſſ.	Acts 3.	Acts 4.
S. James.	Revel. 13.	Revel. 14.
S. Bartholomew.	15.	16.
S. Matthew.	17.	18.
S. Michael. 1 Leſſ.	Gen. 32.	Dan. 10. v. 5.
2 Leſſ.	Acts 12. to v. 20.	Jude v. 6. to v. 16.
S. Luke.	Revel. 19.	Revel. 20.
S. Simon and S. Jude.	21.	22.
All Saints. 1 Leſſ.	Wiſd. 3. to v. 10.	Wiſd. 5. to v. 17.
2 Leſſ.	Heb. 11. v. 33. and ch. 12. to v. 7.	Revel. 19. to v. 17.

JANUARY hath xxxi Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Circumc. of our Lord.				
2	b		Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
3	c		3.	2.	4.	2.
4	d		5.	3.	6.	3.
5	e		7.	4.	8.	4.
6	f	Epiphany of our Lord.				
7	g		9.	5.	11.	5.
8	A		12.	6.	13.	6.
9	b		14.	7.	15.	7.
10	c		16.	8.	17.	8.
11	d		18.	9.	19.	9.
12	e		20.	10.	21.	10.
13	f		22.	11.	23.	11.
14	g		24.	12.	25.	12.
15	A		26.	13.	27.	13.
16	b		28.	14.	29.	14.
17	c		30.	15.	31.	15.
18	d		32.	16.	33.	16.
19	e		34.	17.	35.	1 Cor. 1.
20	f		37.	18.	39.	2.
21	g		40.	19.	41.	3.
22	A		42.	20.	43.	4.
23	b		44.	21.	45.	5.
24	c		46.	22.	47.	6.
25	d	Converſ. of S. Paul.				
26	e		48.	23.	49.	7.
27	f		50.	24.	Exod. 1.	8.
28	g		Exod. 2.	25.	3.	9.
29	A		4.	26.	5.	10.
30	b		6. to v. 14.	27.	7.	11.
31	c		8.	28.	9.	12.

FEBRUARY hath xxviii Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	— — —	Exod. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
2	e	Purif. of the V.M.		2.		14.
3	f		12.	3.	13.	15.
4	g		14.	4.	15.	16.
5	A		16.	5.	17.	2 Cor. 1.
6	b		18.	6.	19.	2.
7	c		20.	7.	21.	3.
8	d		22.	8.	23.	4.
9	e		24.	9.	32.	5.
10	f		33.	10.	34.	6.
11	g		40.	11.	Levit. 9. v. 22. and Ch. 10. to v. 12.	7.
12	A		Levit. 16.	12.	17.	8.
13	b		19.	13.	21.	9.
14	c		23.	14.	24.	10.
15	d		25.	15.	26.	11.
16	e		27.	16.	Numb. 6.	12.
17	f		Numb. 8.	Luke 1. to v. 39.	9.	13.
18	g		10.	1. v. 39.	11.	Galat. 1.
19	A		12.	2.	13.	2.
20	b		14.	3.	15.	3.
21	c		16.	4.	17.	4.
22	d		20.	5.	21.	5.
23	e		22.	6.	23.	6.
24	f	S. Matthias ‡ Ap. & Mar.		7.		Ephes. 1.
25	g		24.	8.	25.	2.
26	A		27.	9.	30.	3.
27	b		31.	10.	32.	4.
28	c		35.	11.	36.	5.
29			1 Chron. 17	Matth. 5.	2 Chron. 7.	Math. 6, 7.

‡ Note, The Feast of S. Matthias is to be observed on the 24th of February in Leap Years as well as others.

March hath xxxi Days.

			Morning Prayer.				Evening Prayer.			
			1 Leſſon.		2 Leſſon.		1 Leſſon.		2 Leſſon.	
1	d	- - - -	Deut.	1.	Luke	12.	Deut.	2.	Epheſ.	6.
2	e			3.		13.		4.	Philip.	1.
3	f			5.		14.		6.		2.
4	g			7.		15.		8.		3.
5	A			9.		16.		10.		4.
6	b			11.		17.		12.	Coloſſ.	1.
7	c			13.		18.		14.		2.
8	d			15.		19.		16.		3.
9	e			17.		20.		18.		4.
10	f			19.		21.		20.	1 Theſſ.	1.
11	g			21.		22.		24.		2.
12	A			25.		23.		26.		3.
13	b			27.		24.		28.		4.
14	c			29.	John	1.		30.		5.
15	d			31.		2.		32.	2 Theſſ.	1.
16	e			33.		3.		34.		2.
17	f		Joſh.	1.		4.	Joſh.	2.		3.
18	g			3.		5.		4.	1 Tim.	1.
19	A			5.		6.		6.		2, 3.
20	b			7.		7.		8.		4.
21	c			9.		8.		10.		5.
22	d			11.		9.		14.		6.
23	e			20.		10.		22.	2 Tim.	1.
24	f			23.		11.		24.		2.
25	g	Ann. of the V. M.				12.				3.
26	A		Judg.	1.		13.	Judg.	2.		4.
27	b			3.		14.		4.	Titus	1.
28	c			5.		15.		6.		2, 3.
29	d			7.		16.		8.	Philemon.	
30	e			9.		17.		10.	Hebr.	1.
31	f			11.		18.		12.		2.

APRIL hath xxx Days.

			Morning Prayer.				Evening Prayer.			
			1 Lesson.		2 Lesson.		1 Lesson.		2 Lesson.	
1	g	— — —	Judg.	13.	John	19.	Judg.	14.	Heb.	3.
2	A			15.		20.		16.		4.
3	b			17.		21.		18.		5.
4	c			19.	Acts	1.		20.		6.
5	d			21.		2.	Ruth	1.		7.
6	e		Ruth	2.		3.		3.		8.
7	f			4.		4.	1 Sam.	1.		9.
8	g		1 Sam.	2.		5.		3.		10.
9	A			4.		6.		5.		11.
10	b			6.		7.		7.		12.
11	c			8.		8.		9.		13.
12	d			10.		9.		11.	James	1.
13	e			12.		10.		13.		2.
14	f			14.		11.		15.		3.
15	g			16.		12.		17.		4.
16	A			18.		13.		19.		5.
17	b			20.		14.		21.	1 Pet.	1.
18	c			22.		15.		23.		2.
19	d			24.		16.		25.		3.
20	e			26.		17.		27.		4.
21	f			28.		18.		29.		5.
22	g			30.		19.		31.	2 Pet.	1.
23	A		2 Sam.	1.		20.	2 Sam.	2.		2.
24	b			3.		21.		4.		3.
25	c	S. Mark Ev. & Martyr.				22.			1 John	1.
26	d			5.		23.		6.		2.
27	e			7.		24.		8.		3.
28	f			9.		25.		10.		4.
29	g			11.		26.		12.		5.
30	A			13.		27.		14.	2 & 3 John.	

MAY hath xxxi Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. Philip & S. Jacob, Ap. & Mar.				
2	c		2 Sam. 15.	Acts 28.	2 Sam. 16.	Jude.
3	d		17.	Matth. 1.	18.	Rom. 1.
4	e		19.	2.	20.	2.
5	f		21.	3.	22.	3.
6	g		23.	4.	24.	4.
7	A		1 Kings 1.	5.	1 Kings 2.	5.
8	b		3.	6.	4.	6.
9	c		5.	7.	6.	7.
10	d		7.	8.	8.	8.
11	e		9.	9.	10.	9.
12	f		11.	10.	12.	10.
13	g		13.	11.	14.	11.
14	A		15.	12.	16.	12.
15	b		17.	13.	18.	13.
16	c		19.	14.	20.	14.
17	d		21.	15.	22.	15.
18	e		2 Kings 1.	16.	2 Kings 2.	16.
19	f		3.	17.	4.	1 Cor. 1.
20	g		5.	18.	6	2.
21	A		7.	19.	8	3.
22	b		9.	20.	10.	4.
23	c		11.	21.	12.	5.
24	d		13.	22.	14	6.
25	e		15.	23.	16.	7.
26	f		17.	24.	18.	8.
27	g		19.	25.	20.	9.
28	A		21.	26.	22.	10.
29	b		23.	27.	24.	11.
30	c		25.	28.	Ezra 1.	12.
31	d		Ezra 2.	Mark 1.	3.	13.

JUNE hath xxx Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	— — —	Ezra 5.	Mark 2.	Ezra 6.	1 Cor. 14.
2	f		7.	3.	8. v. 15.	15.
3	g		9.	4.	10. to v. 18.	16.
4	A		Nehem. 1.	5.	Nehem. 2.	2 Cor. 1.
5	b		4.	6.	5.	2.
6	c		6.	7.	8.	3.
7	d		9.	8.	10. v. 28.	4.
8	e		13.	9.	Esther 1.	5.
9	f		Esther 2.	10.	3.	6.
10	g		4.	11.	5.	7.
11	A	S. Barnabas, Ap. & Mart.		12.		8.
12	b		6.	13.	7.	9.
13	c		8.	14.	9, 10.	10.
14	d		Job 1.	15.	Job 2.	11.
15	e		3.	16.	4.	12.
16	f		5.	Luke 1. to v. 39.	6.	13.
17	g		7.	1 v. 39.	8.	Galat. 1.
18	A		9.	2.	10.	2.
19	b		11.	3.	12.	3.
20	c		13.	4.	14.	4.
21	d		15.	5.	16.	5.
22	e		17, 18.	6.	19.	6.
23	f		20.	7.	21.	Ephes. 1.
24	g	Nativity of S. John Bap.				
25	A		22.	8.	23.	2.
26	b		24, 25.	9.	26, 27.	3.
27	c		28.	10.	29.	4.
28	d		30.	11.	31.	5.
29	e	S. Peter Ap. & Martyr.				
30	f		32.	12.	33.	6.

JULY hath xxxi Days.

			Morning Prayer.				Evening Prayer.			
			1 Lesson.		2 Lesson.		1 Lesson.		2 Lesson.	
1	g	— — —	Job	34.	Luke	13.	Job	35.	Philip.	1.
2	A			36.		14.		37.		2.
3	b			38.		15.		39.		3.
4	c			40. to v. 15.		16.		41.		4.
5	d			42.		17.	Prov.	1.	Coloss.	1.
6	e		Prov.	2.		18.		3.		2.
7	f			4		19.		5.		3.
8	g			6.		20.		7.		4.
9	A			8.		21.		9.	1 Thess.	1.
10	b			10.		22.		11.		2.
11	c			12.		23.		13.		3.
12	d			14.		24.		15.		4.
13	e			16.	John	1.		17.		5.
14	f			18.		2.		19.	2 Thess.	1.
15	g			20.		3.		21.		2.
16	A			22.		4.		23.		3.
17	b			24.		5.		25.	1 Tim.	1.
18	c			26.		6.		27.		2, 3.
19	d			28.		7.		29.		4.
20	e			30. to v. 15.		8.		31.		5.
21	f		Eccles.	1.		9.	Eccles.	2.		6.
22	g			3.		10.		4.	2 Tim.	1.
23	A			5.		11.		6.		2.
24	b			7.		12.		8.		3.
25	c	S. James Ap. & Martyr.				13.				4.
26	d			9.		14.		10.	Titus	1.
27	e			11.		15.		12.		2, 3.
28	f		Jerem.	1.		16.	Jerem.	2.	Philemon.	
29	g			3.		17.		4.	Hebr.	1.
30	A			5.		18.		6.		2.
31	b			7.		19.		8.		3.

AUGUST hath xxxi Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	— — —	Jerem. 9.	John 20.	Jerem. 10.	Hebr. 4.
2	d		11.	21.	12.	5.
3	e		13.	Acts 1.	14.	6.
4	f		15.	2.	16.	7.
5	g		17.	3.	18.	8.
6	A		19.	4.	20.	9.
7	b		21.	5.	22.	10.
8	c		23.	6.	24.	11.
9	d		25.	7.	26.	12.
10	e		27.	8.	28.	13.
11	f		29.	9.	30.	James 1.
12	g		31.	10.	32.	2.
13	A		33.	11.	34.	3.
14	b		35	12.	36.	4.
15	c		37.	13.	38.	5.
16	d		39.	14.	40.	1 Pet. 1.
17	e		41.	15.	42.	2.
18	f		43.	16.	44.	3.
19	g		45, 46.	17.	47.	4.
20	A		48.	18.	49.	5.
21	b		50.	19.	51.	2 Pet. 1.
22	c		52.	20.	Lam. 1.	2.
23	d		Lament. 2.	21.	3.	3.
24	e	S. Barthol. Ap. & Mar.		22.		1 John 1.
25	f		4.	23.	5.	2.
26	g		Ezek. 2.	24.	Ezek. 3.	3.
27	A		5.	25.	6.	4.
28	b		7.	26.	13.	5.
29	c		14.	27.	17.	2 & 3 John.
30	d		20.	28.	25.	Jude.
31	e		26.	Matth. 1.	27.	Rom. 1.

SEP-

SEPTEMBER hath xxx Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	— — —	Ezek. 28.	Matth. 2.	Ezek. 29.	Rom. 2.
2	g		30.	3.	31.	3.
3	A		32.	4.	Dan. 1.	4.
4	b		Dan. 2.	5.	3.	5.
5	c		4.	6.	5.	6.
6	d		6.	7.	7.	7.
7	e		8.	8.	9.	8.
8	f		10.	9.	11.	9.
9	g		12.	10.	Hos. 1.	10.
10	A		Hos. 2, 3.	11.	4.	11.
11	b		5, 6.	12.	7.	12.
12	c		8.	13.	9.	13.
13	d		10.	14.	11.	14.
14	e		12.	15.	13.	15.
15	f		14.	16.	Joel 1.	16.
16	g		Joel 2.	17.	3.	1 Cor. 1.
17	A		Amos 1.	18.	Amos 2.	2.
18	b		3.	19.	4.	3.
19	c		5.	20.	6.	4.
20	d		7.	21.	8.	5.
21	e	S. Matthew Ap. Evang. & Marryr.		22.		6.
22	f		9.	23.	Obadiah.	7.
23	g		Jonah 1.	24.	Jonah 2, 3.	8.
24	A		4.	25.	Micah 1.	9.
25	b		Micah 2.	26.	3.	10.
26	c		4.	27.	5.	11.
27	d		6.	28.	7.	12.
28	e		Nahum 1.	Mark 1.	Nahum 2.	13.
29	f	S. Michael & all Angels				
30	g		3.	2.	Hab. 1.	14.

OCTOBER hath xxxi Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	— — —	Hab. 2.	Mark 3.	Hab. 3.	1 Cor. 15.
2	b		Zeph. 1.	4.	Zeph. 2.	16.
3	c		3.	5.	Hagg. 1.	2 Cor. 1.
4	d		Hagg. 2.	6.	Zech. 1.	2.
5	e		Zech. 2, 3.	7.	4, 5.	3.
6	f		6.	8.	7.	4.
7	g		8.	9.	9.	5.
8	A		10.	10.	11.	6.
9	b		12.	11.	13.	7
10	c		14.	12.	Mal. 1.	8.
11	d		Mal. 2.	13.	3.	9.
12	e		4.	14.	Wisd. 1.	10.
13	f		Wisd. 2.	15.	3.	11.
14	g		4.	16.	5.	12.
15	A		6.	Luke 1. to v. 39.	7.	13.
16	b		8.	1. v. 39.	9.	Galat. 1.
17	c		10.	2.	11.	2.
18	d	S. Luke Evang.		3.		3.
19	e		12.	4.	13.	4.
20	f		14.	5.	15.	5.
21	g		16.	6.	17.	6.
22	A		18.	7.	19.	Ephes. 1.
23	b		Eccles. 1.	8.	Eccles. 2.	2.
24	c		3.	9.	4.	3.
25	d		5.	10.	6.	4.
26	e		7.	11.	8.	5.
27	f		9.	12.	10.	6.
28	g	S. Simon & S. Jude Ap. & Martyrs.		13.		Philip. 1.
29	A		11.	14.	12.	2.
30	b		13.	15.	14.	3.
31	c		15.	16.	16.	4.

NOVEMBER hath xxx Days.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	All Saints Day.				
2	e		Ecclus. 17.	Luke 17.	Ecclus. 18.	Coloss. 1.
3	f		19.	18.	20.	2.
4	g		21.	19.	22.	3.
5	A		23.	20.	24.	4.
6	b		25. to v. 13.	21.	27.	1 Thess. 1.
7	c		28.	22.	29.	2.
8	d		30. to v. 18.	23.	31.	3.
9	e		32.	24.	33.	4.
10	f		34.	John 1.	35.	5.
11	g		36.	2.	37.	2 Thess. 1.
12	A		38.	3.	39.	2.
13	b		40.	4.	41.	3.
14	c		42.	5.	43.	1 Tim. 1.
15	d		44.	6.	45.	2, 3.
16	e		46.	7.	47.	4.
17	f		48.	8.	49.	5.
18	g		50.	9.	51.	6.
19	A		Baruch 1.	10.	Baruch 2.	2 Tim. 1.
20	b		3.	11.	4.	2.
21	c		5.	12.	6.	3.
22	d		2 Mac. 6.	13.	Song of the 3 children.	4.
23	e		7.	14.	Isaiah 1.	Titus 1.
24	f		Isaiah 2.	15.	3.	2, 3.
25	g		4.	16.	5.	Philemon.
26	A		6.	17.	7.	Heb. 1.
27	b		8.	18.	9.	2.
28	c		10.	19.	11.	3.
29	d		12.	20.	13.	4.
30	e	S. Andrew Ap. & Mar.		21.		5.

DECEM-

DECEMBER hath xxxi Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f	— — —	Iſaiah 14.	Acts 1.	Iſaiah 15.	Heb. 6.
2	g		16.	2.	17.	7.
3	A		18.	3.	19.	8.
4	b		20, 21.	4.	22.	9.
5	c		23.	5.	24.	10.
6	d		25.	6.	26.	11.
7	e		27.	7.	28.	12.
8	f		29.	8.	30.	13.
9	g		31.	9.	32.	James 1.
10	A		33.	10.	34.	2.
11	b		35.	11.	36.	3.
12	c		37.	12.	38.	4.
13	d		39.	13.	40.	5.
14	e		41.	14.	42.	1 Pet. 1.
15	f		43.	15.	44.	2.
16	g		45.	16.	46.	3.
17	A		47.	17.	48.	4.
18	b		49.	18.	50.	5.
19	c		51.	19.	52.	2 Pet. 1.
20	d		53.	20.	54.	2.
21	e	S. Thomas Ap. & Mart.		21.		3.
22	f		55.	22.	56.	1 John 1.
23	g		57.	23.	58.	2.
24	A		59.	24.	60.	3.
25	b	Chriſtmas Day.				
26	c	S. Steph. the firſt Martyr.				
27	d	S. John Ap. & Evang.				
28	e	Innocents Day.		25.		4.
29	f		61.	26.	62.	5.
30	g		63.	27.	64.	2 & 3 John.
31	A		65.	28.	66.	Jude.

RULES

RULES for the MOVEABLE FEASTS;

Together with the

SOLEMN DAYS, both FESTIVALS and FASTS, that are to be obſerved through the whole Year.

Eaſter-day (on which the reſt depend) is always the firſt Lord's day after That fourteenth day of the Moon, which happens upon or next after the day of the Vernal Equinox.

Advent-Sunday is always the neareſt Lord's day to the feaſt of S. Andrew, whether before or after.

Septuageſima	*Sunday is*	*nine weeks*	*before Eaſter.*
Sexageſima		*eight weeks*	
Quinquageſima		*ſeven weeks*	
Quadrageſima		*ſix weeks*	

Aſcenſion-day	*is*	*forty days*	*after Eaſter.*
Whitſunday		*ſeven weeks*	
Trinity Sunday		*eight weeks*	

Solemn days are Feſtivals, greater and leſſer; and Faſts, greater and leſſer.

The Greater Feſtivals are,

Eaſter day.	*Whitſunday.*
The firſt Sunday after Eaſter.	*All Lord's days.*
Aſcenſion-day.	*Chriſtmas-day.*

The

The Leſſer Feſtivals are,

All the days between Eaſter and Pentecoſt, except Sundays.
All Sabbath-days or Saturdays, except the Saturday next before Eaſter.
Monday and Tueſday in Whitſun-week.
The days of the Feaſts of
The Circumciſion of our Lord Jeſus Chriſt.
The Epiphany.
The Converſion of S. Paul.
The Purification of the bleſſed Virgin.
S. Matthias the Apoſtle.
The Annunciation of the bleſſed Virgin.
S. Mark the Evangeliſt.
S. Philip and S. Jacob the Apoſtles.
S. Barnabas.
The Nativity of S. John Baptiſt.
S. Peter the Apoſtle.
S. James the Apoſtle.
S. Bartholomew the Apoſtle.
S. Matthew the Apoſtle.
S. Michael and all Angels.
S. Luke the Evangeliſt.
S. Simon and S. Jude the Apoſtles.
All Saints.
S. Andrew the Apoſtle.
S. Thomas the Apoſtle.
S. Stephen the firſt Martyr.
S. John the Evangeliſt.
The Holy Innocents.

The greater Faſt is but one, that of the Holy week or the week before Eaſter, except Sunday. This great Faſt is to be obſerved with extraordinary devotion and alms-giving, faſting every day till evening, or at leaſt till three of the clock in the afternoon, and then abſtaining from fleſh, and wine, or any ſtrong liquor, eſpecially on Friday eating but very little of the moſt ordinary food, and on Saturday taſting nothing till day-break on Sunday morning. All this if health will permit.

The leſſer Faſts, called alſo Half-Faſts, days of Abſtinence, or Stations, are all Wedneſdays and Fridays (except thoſe between Eaſter and Pentecoſt, and except Chriſtmas-day) together with Lent, concerning which it is to be noted; 1. *That Holy week is to be obſerved with ſtrict Faſting, as above directed*; 2. *That every day of the week before Holy Week, except Sunday and Saturday, is to be kept as an Half-Faſt or day of Abſtinence*; 3. *That no other day of Lent, except Wedneſdays and Fridays, is impos'd, but any day or days may be kept as Half-Faſts or days of Abſtinence according to every ones piety and diſcretion, always excepting Sundays and Saturdays. Theſe leſſer Faſts are to be obſerved by faſting till three of the clock in the afternoon, and with proper devotions and alms-giving.*

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

Note, *That where-ever in the Morning or Evening Service any thing is ordered to be ſaid by the People or Congregation, That is to be underſtood of the Faithful only; for the Catechumens, Energumens, and Penitents are to ſtand in proper places allotted for them, and not to kneel (except where they are particularly ordered) or vocally join with the Faithful.*

At the beginning of Morning Prayer, the Deacon being turned towards the People, all ſtanding, ſhall ſay,

Let us attend.

Then ſhall the Prieſt ſay,

O Lord, open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Pr. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

Pr. Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall be ſaid or ſung by the Prieſt and People the Morning Hymn, as followeth.

GLORY be to God in the higheſt, and on earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy

great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

Inſtead of the foregoing Hymn, the following with the proper Preface, ſhall be ſaid or ſung by the Prieſt and People on all Lord's days, and on every day between Eaſter and Pentecoſt, on Monday and Tueſday in Whitſun-Week, and on Chriſtmas-day.

IT is very meet, right, and our bounden duty, that we ſhould at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlaſting God.

Here ſhall follow the Proper Preface.

Proper Prefaces.

Upon all Lord's days, except the Sunday after Aſcenſion-day and Whitſunday, and upon every day between Eaſter and Aſcenſion-day.

BUT chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death,

death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, &c.

Upon Aſcenſion-day and every day after till Whitſunday.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitſunday, and Monday and Tueſday in Whitſun-week.

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

Upon Chriſtmas-day.

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the Holy Ghoſt was made very Man of the ſubſtance of the Virgin Mary his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

After the Preface ſhall follow,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee, and ſaying: Holy, Holy, Holy, Lord God of hoſts; heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen. Hallelujah.

Then ſhall be ſaid or ſung the Pſalm following, except on Sundays and every day between Eaſter and Pentecoſt.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holineſs: that I might behold thy power and glory.

For thy loving kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy name.

My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

Have I not remembred thee in my bed: and thought upon thee when I was waking?

Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoice.

My ſoul hangeth upon thee: thy right hand hath upholden me.

Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

Let

Let them fall upon the edge of the ſword: that they may be a portion for foxes.

But the king ſhall rejoice in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

On all Lord's days, and on every day between Eaſter and Pentecoſt, inſtead of the foregoing Pſalm, ſhall be ſung or ſaid the following Anthem.

CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt.

Not with the old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth.

Chriſt being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord.

Chriſt is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive.

Glory be to the Father, through the Son: in the Holy Ghoſt; Hallelujah:

At it was in the beginning, is now, and ever ſhall be; world without end, Amen. Hallelujah.

Then ſhall be ſaid or ſung the Pſalms in order as they are appointed, the Deacon firſt turning to the People, and ſaying, Such a Pſalm or Pſalms is or are appointed for this Morning or Evening Service.

After the Pſalms, ſhall be read diſtinctly with an audible voice the firſt Leſſon, as it is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day:) he that readeth, ſo ſtanding and turning himſelf, as he may beſt be heard of all ſuch as are preſent; and before every Leſſon he ſhall ſay, Such a chapter or chapters or ſuch a part of a chapter of ſuch a book is appointed for the firſt or the ſecond Leſſon for this Morning or Evening Service: *And after every Leſſon,* Here endeth the firſt or the ſecond Leſſon.

After the firſt Leſſon ſhall be ſung or ſaid in Engliſh the Hymn, called Te Deum laudamus, *daily throughout the year, except all Saturdays but that next before Eaſter.*

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee; the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the majeſty: of thy glory.

The

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our judge.

We therefore pray thee help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day; we magnify thee;

And we worſhip thy name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

But on all Saturdays, except Eaſter Eve, inſtead of the foregoing Hymn, ſhall be ſung or ſaid this Canticle.

Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnify him for ever.

O every ſhower and dew, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye winds, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye

O ye ice and cold, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye froſt and ſnow, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let the earth bleſs the Lord: praiſe him, and magnify him for ever.

O ye mountains and little hills, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye things that grow on the earth, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye fountains, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye ſeas and rivers, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye whales and all that move in the waters, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye beaſts and cattle, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnify him for ever.

O give thanks unto the Lord, becauſe he is gracious: for his mercy endureth for ever.

O all

O all ye that worſhip the Lord, bleſs the God of gods: praiſe him, and give him thanks, for his mercy endureth for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that ſhall be ſung or ſaid the Hymn following, except when it ſhall happen to be read in the chapter for the day, when the eighth Pſalm appointed for Saturday, ſhall be uſed inſtead thereof.

Benedictus. S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

But on all Saturdays, except Eaſter Eve, inſtead of the foregoing Hymn ſhall be ſaid or ſung this Pſalm.

Domine, Deus noſter. Pſal. 8.

O Lord our Governour, how excellent is thy name in all the world: thou that haſt ſet thy glory above the heavens!

Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

For when I conſider the heavens, the work of thy fingers: the moon and the ſtars which thou haſt ordained;

What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

Thou madeſt him little lower than the angels: to crown him with glory and worſhip.

Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

All ſheep and oxen: yea, and the beaſts of the field;

The

The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh thro' the paths of the ſeas.

O Lord our Governour, how excellent is thy name in all the world!

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall be ſaid or ſung the Creed, commonly called the Apoſtles Creed, by the Prieſt and People; except only on ſuch days as the Creed following after it is appointed to be uſed.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hades; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; and the life everlaſting. Amen.

Inſtead of the foregoing Creed, the following ſhall be uſed upon Chriſtmas-day, Eaſter-day, the firſt Sunday after Eaſter, Aſcenſion-day, Whitſunday, Trinity-Sunday, and on the firſt Sunday of every month.

I Believe in one unbegotten only true God Almighty, the Father of Chriſt, the Creator and Maker of all things, of whom are all things:

And

And in the Lord Jeſus Chriſt his only begotten Son, the firſt-born of the whole creation, who was begotten before the ages by the good will of the Father, By whom all things were made both in heaven and earth, viſible and inviſible; Who in the laſt times came down from heaven, and took fleſh upon him, and was born of the holy Virgin Mary, and lived an holy life according to the laws of his God and Father; And was crucified under Pontius Pilate, and died for us; The third day after his Paſſion he roſe again from the dead; He aſcended into heaven, and ſitteth on the right hand of the Father; And he ſhall come again with glory at the end of the world to judge the quick and the dead: whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, that is, the Comforter, who hath wrought effectually in all the Saints from the beginning of the world, and was afterwards ſent to the Apoſtles by the Father, according to the promiſe of our Lord and Saviour Jeſus Chriſt, and after the Apoſtles to all believers in the holy Catholick Church: And I believe the reſurrection of the fleſh; And the remiſſion of ſins; And the kingdom of heaven, and the life of the world to come. Amen.

Here ſhall follow the Sermon or Homily, if there be any.

After the Sermon, or if there be none, after the Creed, the Deacon being turned to the People ſhall on the Lord's day declare unto them the name and day of any Feſtival or Faſt which in the week following is to be obſerved, if it have proper Leſſons appointed for it, as alſo the five Faſting days in the week before Holy Week, notice of which ſhall be given on the preceding Sunday.

Then

Then the Deacon being turned to the People, ſhall ſay,

Let no Unbeliever, no Heterodox perſon ſtay.

(Here ſhall follow the Prayers for the Catechumens, Energumens, and Penitents, if there be any.)

Then the Deacon being turned to the People, ſhall ſay,

Let none of thoſe who are not allowed, come near.

Then the Prieſt ſhall turn to the People, and ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then the Deacon being turned to the People, ſhall ſay,

ALL we of the Faithful, let us [* fall upon our knees, and] fervently and intenſely pray to God through his Chriſt.

* *This clauſe is to be omitted on all Lord's days, and every day between Eaſter and Pentecoſt.*

Then the Prieſt and People devoutly kneeling, the Prieſt ſhall ſay,

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Then the Prieſt and People ſhall ſay the Lord's Prayer with a loud voice.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then

Then the Prieſt ſhall ſay,

O Lord, ſhew thy mercy upon us.
Anſw. And grant us thy ſalvation.
Pr. O Lord, ſave thy people.
Anſw. And bleſs thine inheritance.
Pr. O God, make clean our hearts within us.
Anſw. And take not thy holy Spirit from us.

Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for peace; The third for grace to live well.

The ſecond Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

The third Collect for Grace.

O Lord our heavenly Father, almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Deacon ſtand up, and being turned to the People, he ſhall ſay,

Let us pray with earneſtneſs, and commend ourſelves and one another to the living God, through his Chriſt.

Anſw.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for the peace and tranquillity of the world, and of the holy churches; that the God of the univerſe would grant us his perpetual and laſting peace, and keep us perſevering to the end in the fulneſs of piety and vertue.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for the holy catholick and apoſtolick church from one end of the earth to the other; that the Lord would keep and preſerve it unſhaken and undiſturbed with ſtorms and tempeſts, founded on a rock, to the end of the world.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for this Dioceſe; that the Lord of all would grant us grace to purſue his heavenly hope without ceaſing, and that we may render him the continual debt and tribute of our prayers.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for the whole epiſcopate or company of biſhops under heaven, rightly dividing the word of truth.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for *N.* our Biſhop; that the merciful God would preſerve him in ſafety, honour, and length of days, for the benefit of his holy church, and grant him a venerable old age in all piety and righteouſneſs.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let

Deac. Let us pray for our Preſbyters; that the Lord would deliver them from every unlawful and wicked action, and preſerve them ſafe and honourable in their Preſbytery.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for the whole order of Deacons in Chriſt, and all the Clergy; that the Lord would preſerve them unblameable in their miniſtry.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for the King; that he, knowing whoſe miniſter he is, may above all things ſeek God's honour and glory; and that we and all his ſubjects, duly conſidering whoſe authority he hath, may faithfully ſerve, honour, and humbly obey him.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for all the royal family, for the nobility, magiſtrates, and all the people of this realm.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe, who are departed in the faith, and are at reſt in Chriſt; that God, the lover of mankind, who hath received their ſouls, would forgive them all their ſins voluntary and involuntary, and of his great mercy would graciouſly grant them perpetual peace in the region of the juſt, who reſt in the boſom of Abraham, Iſaac, and Jacob, with all thoſe who have pleaſed him and done his will from the beginning of the world, in the place whence ſorrow, grief, and lamentation, are baniſhed away.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for all virgins, widows, and orphans, for thoſe who live in continence, and lead a pious life.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe who live in marriage and child-bearing, that the Lord would have mercy upon them all.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe that bring forth fruit in the holy church, and give alms to the poor.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe who offer their ſacrifices and firſt fruits to the Lord our God; that the moſt gracious God would reward them with heavenly gifts, and reſtore them an hundred fold in this world, and grant them everlaſting life in the world to come; giving them heavenly things for their earthly, and for their temporal thoſe that are eternal.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for our brethren who are newly converted, that the Lord would confirm and eſtabliſh them.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe who are afflicted with ſickneſs, [eſpecially the perſons for whom our prayers are deſired; *This is to be ſaid when any deſire the prayers of the congregation:*] that the Lord would

would deliver them from all their diſtempers and infirmities, and reſtore them in health to his holy church.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for all who travel by land or by water, for thoſe who are in hard ſlavery, and for all who in this tranſitory life are in trouble, ſorrow, need, or any other adverſity, [eſpecially thoſe for whom our prayers are deſired. *This is to be ſaid when any deſire the prayers of the congregation.*]

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe who are in baniſhment, priſon, or bonds for the name of the Lord, for all who are perſecuted for truth and righteouſneſs ſake.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for our enemies, perſecutors, ſlanderers, and all who hate us; that the Lord would forgive them, and turn their hearts.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for thoſe who are Without, and led away with error, that the Lord would convert them.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us remember the infants of the church; that the Lord would perfect them in his fear, and bring them to the meaſure of adult age.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray mutually for one another, that the Lord would keep and preſerve us by his grace unto the end, deliver us from the evil one and from all the ſcandals of thoſe that work iniquity, and conduct us ſafe to his heavenly kingdom.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray for every chriſtian ſoul.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſtand up and ſay, the Deacon kneeling,

Keep us, O Lord, and preſerve us by thy grace.

Anſw. Save us, O God, and raiſe us up by thy mercy.

Then ſhall the Prieſt ſay the following Prayer.

O Almighty God, O Lord moſt high who dwelleſt in the higheſt, O thou holy one who reſteſt in thy holy places, thou great monarch of the world without original; who by thy Chriſt haſt cauſed thy knowledge to be preached unto us, to the acknowledgment of thy glory and of thy name, which he hath manifeſted to our underſtandings: Do thou now look down by him upon this thy flock, and deliver it from all ignorance and from every evil work. Grant that this thy people may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and propitious to them, and hearken unto their prayers; and keep them ſtedfaſt, unblameable, and unreproveable, that they may be holy in body and ſoul, not having ſpot or wrinkle or any ſuch thing, but that they may be perfect, and none of them deficient or wanting

wanting in any reſpect. O thou their defender and powerful God, who accepteſt not the perſons of men, do thou aſſiſt and ſupport this thy flock, which thou haſt redeemed with the precious blood of thy Chriſt: Be thou their refuge and ſuccour, their protector and guardian, their impregnable wall, their bulwark and ſecurity: for none can pluck out of thine hand; there is no other God like thee; in thee is our hope and ſtrong conſolation. Sanctify them by thy Truth, for thy Word is Truth. O thou, who doſt nothing out of partiality or favour, whom it is impoſſible to deceive; deliver them from all ſickneſs and infirmity, from all ſin, injury, and fraud, from fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkneſs; and vouchſafe to bring them to eternal life, which is in Chriſt thine only begotten Son our God and Saviour; through whom to Thee in the Holy Ghoſt, be glory and adoration, now and for ever, world without end. *Amen.*

Then the Deacon ſtanding up and turning towards the People, ſhall ſay,

LET us beg of the Lord his mercies and compaſſions, that this morning, and this day, and all the time of our pilgrimage may be paſſed by us in peace without ſin: Let us beg of God, that he would ſend us the angel of peace, and give us a chriſtian end, and be gracious and merciful unto us. Let us commend ourſelves and one another to the living God through his only begotten Son.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Prieſt ſhall ſay the Morning Thankſgiving.

O God, the God of ſpirits and of all fleſh, who art above all compariſon and ſelf-ſufficient; who madeſt the ſun to rule the day, and the moon and ſtars to govern the night: Do thou now look down upon us with the eyes of thy favour, and receive our morning thankſgiving, and have mercy upon us: For we have not ſtretched out our hands to any ſtrange God; for there is not any new God among us, but thou the eternal and immortal God, who haſt given us our being and well-being through Chriſt: Vouchſafe by him to bring us to everlaſting life; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, world without end. *Amen.*

Then ſhall the Deacon turn to the People, and ſay,

Bow down your heads for the benediction.

Then the Prieſt ſhall ſay the prayer of benediction, the Deacon kneeling, both he and the People reverently bowing their heads.

O God, faithful and true, who ſheweſt mercy to thouſands and ten thouſands of them that love thee; who art the friend of the humble, and the defender of the poor; whoſe aid all things ſtand in need of, becauſe all things ſerve thee: Look down upon this thy people, who bow their heads unto thee, and bleſs them with thy ſpiritual benediction; keep them as the apple of an eye, preſerve them in piety and righteouſneſs, and vouchſafe them eternal life in Chriſt Jeſus thy beloved Son,

Son, with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, now and for ever, world without end. *Amen.*

And after a Pauſe the Deacon ſhall ſtand up and ſay to the People,

Depart in peace.

Here endeth the Order for Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

At the beginning of Evening Prayer, the Deacon being turned towards the People, all ſtanding, ſhall ſay,

Let us attend.

Then ſhall the Prieſt ſay,

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Pr. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

Pr. Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall be ſaid or ſung by the Prieſt and People the Evening Hymn, as followeth.

PRaiſe the Lord, ye ſervants, O praiſe the name of the Lord. We praiſe thee, we laud thee, we bleſs thee for thy great glory, O Lord and King, the Father of Chriſt the unſpotted Lamb, that taketh away the ſin of the world. All praiſes, hymns, and glory, are juſtly rendered to Thee our God and Father, through thy Son, in the moſt Holy Spirit, for all ages, world without end. Amen.

Inſtead

Inſtead of the foregoing Hymn, the following with the proper Preface, ſhall be ſaid or ſung by the Prieſt and People on all Lord's days, and on every day between Eaſter and Pentecoſt, on Monday and Tueſday in Whitſun-week, and on Chriſtmas day.

IT is very meet, right, and our bounden duty, that we ſhould at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlaſting God,

Here ſhall follow the Proper Preface.

Proper Prefaces.

Upon all Lord's days, except the Sunday after Aſcenſion-day and Whitſunday, and upon every day between Eaſter and Aſcenſion-day.

BUT chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, &c.

Upon Aſcenſion-day and every day after till Whitſunday.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, &c.

Upon

Upon Whitſunday, and Monday and Tueſday in Whitſun-week.

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of Thee and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

Upon Chriſtmas-day.

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the Holy Ghoſt was made very Man of the ſubſtance of the Virgin Mary his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

After the Preface ſhall follow,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee, and ſaying: Holy, Holy, Holy, Lord God of hoſts; heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen. Hallelujah.

Then ſhall be ſaid or ſung the Pſalm following, except on Sundays and every day between Eaſter and Pentecoſt.

Domine clamavi. Pſal. 141.

LORD, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

Let the righteous rather ſmite me friendly: and reprove me.

But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

Keep me from the ſnare that they have laid for me; and from the traps of the wicked doers.

Let the ungodly fall into their own nets together: and let me ever eſcape them.

Glory be to the Father, through the Son: in the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be; world without end. Amen.

On all Lord's days, and on every day between Eaſter and Pentecoſt, inſtead of the foregoing Pſalm, ſhall be ſung or ſaid the following Anthem.

CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt.

Not with the old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth.

Chriſt being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord.

Chriſt is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; Hallelujah:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. Hallelujah.

Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. After the Pſalms ſhall follow the firſt Leſſon; and after that ſhall be ſung or ſaid Magnificat *(or the Song of the bleſſed Virgin Mary) in Engliſh, as followeth.*

Magnificat. S. Luke 1. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty, hath magnified me: and holy is his name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

But on all Saturdays, except Eaſter Eve, inſtead of the foregoing Hymn, ſhall be ſung or ſaid this Pſalm.

Benedic, anima mea. Pſal. 104.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

He

He maketh his angels ſpirits: and his miniſters a flaming fire.

He laid the foundations of the earth: that it never ſhould move at any time.

Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

Thou haſt ſet them their bounds, which they ſhall not paſs: neither turn again to cover the earth.

He ſendeth the ſprings into the rivers: which run among the hills.

All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

He watereth the hills from above: the earth is filled with the fruit of thy works.

He bringeth forth graſs for the cattle: and green herb for the ſervice of men;

That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to ſtrengthen man's heart.

The trees of the Lord alſo are full of ſap: even the cedars of Libanus, which he hath planted.

Wherein the birds make their neſts: and the fir trees are a dwelling for the ſtork.

The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

Thou

Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

The lions roaring after their prey: do ſeek their meat from God.

The ſun ariſeth, and they get them away together: and lay them down in their dens.

Man goeth forth to his work, and to his labour: until the evening.

O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

The glorious majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Glory

Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then the ſecond Leſſon, as it is appointed: and after that ſhall be ſaid or ſung Nunc dimittis *(or the ſong of Simeon) in Engliſh, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

But on all Saturdays, except Eaſter Eve, inſtead of the foregoing Hymn ſhall be ſaid or ſung this Pſalm.

Laudate Dominum. Pſal. 148.

OPraiſe the Lord of heaven: praiſe him in the height.

Praiſe him, all ye angels of his: praiſe him, all his hoſt.

Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

Praiſe him, all ye heavens: and ye waters that are above the heavens.

Let them praiſe the name of the Lord: for he ſpake the word, and they were made; he commanded, and they were created.

He

He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

Praiſe the Lord, upon earth: ye dragons and all deeps;

Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

Mountains and all hills: fruitful trees, and all cedars;

Beaſts and all cattle: worms and feathered fowls;

Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praiſe the name of the Lord: for his name only is excellent, and his praiſe above heaven and earth.

He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall be ſung or ſaid the Creed, commonly called the Apoſtles Creed, by the Prieſt and People; except only on ſuch days as the Creed following after it is appointed to be uſed.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hades; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand

of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; and the life everlaſting. Amen.

Inſtead of the foregoing Creed, the following ſhall be uſed upon Chriſtmas-day, Eaſter-day, the firſt Sunday after Eaſter, Aſcenſion-day, Whitſunday, Trinity-Sunday, and on the firſt Sunday of every month.

I Believe in one unbegotten only true God Almighty, the Father of Chriſt, the Creator and Maker of all things, of whom are all things:

And in the Lord Jeſus Chriſt his only begotten Son, the firſt-born of the whole creation, who was begotten before the ages by the good will of the Father, By whom all things were made both in heaven and earth, viſible and inviſible; Who in the laſt times came down from heaven, and took fleſh upon him, and was born of the holy Virgin Mary, and lived an holy life according to the laws of his God and Father; And was crucified under Pontius Pilate, and died for us; The third day after his Paſſion he roſe again from the dead; He aſcended into heaven, and ſitteth on the right hand of the Father; And he ſhall come again with glory at the end of the world to judge the quick and the dead: whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, that is, the Comforter, who hath wrought effectually in all the Saints from the beginning of the world, and was afterwards ſent to the Apoſtles by the Father, according to the promiſe of our Lord and Saviour Jeſus Chriſt, and after the Apoſtles to all believers in the holy

holy Catholick Church: And I believe the reſurrection of the fleſh; And the remiſſion of ſins; And the kingdom of heaven, and the life of the world to come. Amen.

Here ſhall follow the Sermon or Homily, if there be any.

After the Sermon, or if there be none, after the Creed, the Deacon being turned to the People ſhall ſay,

Let no Unbeliever, no Heterodox perſon ſtay.

(Here ſhall follow the Prayers for the Catechumens, Energumens, and Penitents, if there be any.)

Then the Deacon being turned to the People, ſhall ſay,

Let none of thoſe who are not allowed, come near.

Then the Prieſt ſhall turn to the People, and ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then the Deacon being turned to the People, ſhall ſay,

ALL we of the Faithful, let us [* fall upon our knees, and] fervently and intenſely pray to God through his Chriſt.

* *This clauſe is to be omitted on all Lord's days, and every day between Eaſter and Pentecoſt.*

Then the Prieſt and People devoutly kneeling, the Prieſt ſhall ſay,

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Then the Prieſt and People ſhall ſay the Lord's Prayer with a loud voice.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then the Prieſt ſhall ſay,

O Lord, ſhew thy mercy upon us.
Anſw. And grant us thy ſalvation.
Pr. O Lord, ſave thy people.
Anſw. And bleſs thine inheritance.
Pr. O God, make clean our hearts within us.
Anſw. And take not thy holy Spirit from us.

Then ſhall follow three Collects; The firſt of the day, The ſecond for peace; The third for aid againſt all perils.

The ſecond Collect for Peace.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs; through the merits of Jeſus Chriſt our Saviour. *Amen.*

The third Collect for aid againſt all perils.

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

Then ſhall the Deacon ſtand up, and being turned to the People, he ſhall ſay,

Let us pray with earneſtneſs, and commend ourſelves and one another to the living God, through his Chriſt.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. Let us pray that it may pleaſe Almighty God to rule and govern his holy Church univerſal in the right way.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of his word, and that both by their preaching and living, they may ſet it forth and ſhew it accordingly.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him ſo to diſpoſe and govern the heart of his ſervant our King and governour, that in all his thoughts, words, and works, he may ever ſeek his honour and glory.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to bleſs and preſerve all the royal family.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to bleſs and keep the magiſtrates, giving them grace to execute juſtice, and to maintain truth.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to be gracious and propitious to all his ſervants, who are departed hence from us in his fear and favour, and to grant them his mercy and everlaſting peace.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to bleſs and keep all his people.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to give to all nations unity, peace, and concord.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to give us an heart to love and dread him, and diligently to live after his commandments.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to give to all his people increaſe of grace, to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to bring into the way of truth all ſuch as have erred and are deceived.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac.

Deac. That it may pleaſe him to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation; [eſpecially thoſe for whom our prayers are deſired. *This is to be ſaid when any deſire the prayers of the congregation.*]

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew his pity upon all priſoners and captives; [eſpecially thoſe for whom our prayers are deſired. *This is to be ſaid when any deſire the prayers of the congregation.*]

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to have mercy upon all men.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Deac. That it may pleaſe him to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of his Holy Spirit, to amend our lives according to his holy word.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſtand up and ſay, the Deacon kneeling,

Keep us, O Lord, and preſerve us by thy grace.

Anſw. Save us, O God, and raiſe us up by thy mercy.

Then ſhall the Prieſt ſay the following Prayer.

O Almighty God, O Lord moſt high who dwelleſt in the higheſt, O thou holy one who reſteſt in thy holy places, thou great monarch of the world without original; who by thy Chriſt haſt cauſed thy knowledge to be preached unto us, to the acknowledgment of thy glory and of thy name, which he hath manifeſted to our underſtandings; Do thou now look down by him upon this thy flock, and deliver it from all ignorance and from every evil work. Grant that this thy people may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and propitious to them, and hearken unto their prayers; and keep them ſtedfaſt, unblameable, and unreproveable, that they may be holy in body and ſoul, not havi ng ſpot or wrinkle or any ſuch thing, but that they may be perfect, and none of them deficient or

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wanting in any reſpect. O thou their defender and powerful God, who accepteſt not the perſons of men, do thou aſſiſt and ſupport this thy flock, which thou haſt redeemed with the precious blood of thy Chriſt: Be thou their refuge and ſuccour, their protector and guardian, their impregnable wall, their bulwark and ſecurity: for none can pluck out of thine hand; there is no other God like thee; in thee is our hope and ſtrong conſolation. Sanctify them by thy Truth, for thy Word is Truth. O thou, who doſt nothing out of partiality or favour, whom it is impoſſible to deceive; deliver them from all ſickneſs and infirmity, from all ſin, injury, and fraud, from fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkneſs; and vouchſafe to bring them to eternal life, which is in Chriſt thine only begotten Son our God and Saviour; through whom to Thee in the Holy Ghoſt, be glory and adoration, now and for ever, world without end. *Amen.*

Then the Deacon ſtanding up and turning towards the People, ſhall ſay,

LEt us pray to the Lord for his mercies and compaſſions, and intreat him to ſend us the angel of peace, and all things that are good and convenient for us, and that he would grant us a chriſtian end. Let us pray that this evening and night may paſs in peace and without ſin, and all the time of our life unblameable and without rebuke. Let us commend ourſelves and one another to the living God through his Chriſt.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then

Then the Prieſt ſhall ſay the Evening Thankſgiving.

O God, who art without beginning and without end, the maker and governour of all things by Chriſt, the God and Father of him before all things, the Lord of the Spirit, and the King of all intellectual and ſenſible beings; who haſt made the day for works of light, and the night to give reſt to our weakneſs, for the day is thine and the night is thine, thou haſt prepared the light and the ſun: Do thou now, O Lord, thou lover of mankind and fountain of all good, mercifully accept this our evening thankſgiving: Thou, who haſt led us through the length of the day, and brought us to the beginning of the night, keep and preſerve us by thy Chriſt; grant that we may paſs this evening in peace, and this night without ſin, and vouchſafe to bring us to eternal life by thy Chriſt; through whom to Thee in the Holy Ghoſt, be glory, honour, and adoration, world without end. *Amen.*

Then ſhall the Deacon turn to the People, and ſay,

Bow down your heads for the benediction.

Then the Prieſt ſhall ſay the prayer of benediction, the Deacon kneeling, both he and the People reverently bowing their heads.

O God of our fathers and Lord of mercy, who haſt created man by thy Wiſdom a rational animal, and of all thy creatures upon earth deareſt unto thee, and haſt given him dominion over the earth;

earth; who haſt alſo by thy will conſtituted princes and prieſts, the former for the ſecurity of life, the latter for the regularity of worſhip: Be pleaſed now, O Lord Almighty, to bow down and ſhew the light of thy countenance upon thy people, who bow the neck of their hearts before thee; and bleſs them through Chriſt, by whom thou haſt enlightened them with the light of knowledge, and revealed thy ſelf unto them; with whom to Thee, and the Holy Ghoſt the Comforter, all worthy adoration is due from every rational and holy nature, world without end. *Amen.*

And after a pauſe the Deacon ſhall ſtand up and ſay to the People,

Depart in peace.

Here endeth the Order for Evening Prayer throughout the Year.

PRAYERS

PRAYERS

FOR THE

Catechumens, the Energumens, the Candidates for Baptiſm, and the Penitents.

Prayers for the Catechumens, or unbaptized perſons who are receiving inſtructions in Chriſtianity.

The Deacon being turned to the People, ſhall ſay,

YE Catechumens pray: *Here the Catechumens are to kneel down, on Sundays and all days without exception:* And let us all beſeech God for them, that he who is good and the lover of mankind, would mercifully hear their prayers and ſupplications, and accept their petitions; that he would aſſiſt them, and grant them the deſires of their hearts, as may be moſt expedient for them; that he would reveal unto them the goſpel of his Chriſt, give them illumination and underſtanding, and inſtruct them in the knowledge of God and of divine things; that he would teach them his precepts and judgments, implant in them his holy and ſaving fear, and open the ears of their hearts that they may exerciſe themſelves in his law day and night; that he would ſtrengthen them in piety, and unite them to and number them with his holy flock, vouchſafe-

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ing them the laver of regeneration, the garment of incorruption, of immortal life; that he would deliver them from all ungodlineſs, and not ſuffer the Adverſary to have any advantage againſt them, but cleanſe them from all filthineſs of fleſh and ſpirit, and dwell in them, and walk with them by his Chriſt; that he would bleſs their going out and their coming in, and direct all their deſigns and purpoſes to their good. Farther yet, let us earneſtly put up our ſupplications for them, that they obtaining remiſſion of their ſins by the initiation of baptiſm, may be thought worthy of the holy myſteries, and may conſtantly continue in the communion of Saints.

People. Lord, have mercy upon them: We beſeech thee to hear them, good Lord.

Deac. Bow down your heads, ye Catechumens, and receive the Benediction.

Then ſhall the Prieſt ſay the following prayer, all ſtanding but the Catechumens, who are to bow their heads.

O Almighty God, unbegotten and inacceſſible, the only true God, the God and Father of thy Chriſt, thine only begotten Son, the God of the Comforter, and the Lord of all, who by Chriſt didſt make Learners become Teachers for the propagation of religion and piety: Do thou now look down upon theſe thy ſervants, who are receiving inſtructions in the goſpel of thy Chriſt. Give them a new heart, O God, and renew a right ſpirit within them, that they may both know and do thy will with a perfect heart and a willing mind. Grant that they may be initiated by ſacred baptiſm, unite them to thy holy church, and vouchſafe to make them par-

partakers of thy divine myſteries, through Jeſus Chriſt our hope, who died for them; by whom glory and adoration be to Thee in the Holy Ghoſt, for ever and ever. *Amen.*

Then the Deacon being turned to the Catechumens, ſhall ſay,

Depart, ye Catechumens.

Prayers for the Energumens, or perſons poſſeſſed by evil ſpirits.

The Deacon being turned towards the People, ſhall ſay,

YE Energumens vexed with unclean ſpirits, pray: *Here the Energumens are to kneel down, on Sundays and all days without exception*: And let us all earneſtly pray for them, that God the lover of mankind would by Chriſt rebuke the unclean and wicked ſpirits, and deliver his ſupplicants from the dominion of the Adverſary. Let us pray, that he who rebuked the legion of dæmons, and the prince of wickedneſs the devil, would now alſo rebuke theſe apoſtates from goodneſs, would deliver his own workmanſhip from the power of Satan, and cleanſe his creatures whom he hath made with great wiſdom.

People. Lord, have mercy upon them: Save them, O God, and raiſe them up by thy power.

Deac. Bow down your heads, ye Energumens, and receive the Benediction.

Then

Then ſhall the Prieſt ſay the following prayer, all ſtanding but the Energumens, who are to bow their heads.

O Thou, who haſt bound the ſtrong one, and ſpoiled his goods; who didſt give thine apoſtles authority to tread on ſerpents and ſcorpions, and over all the power of the Enemy, and didſt deliver the Serpent, that murderer of men, bound unto them; at whoſe ſight all things ſhake with fear, and tremble at the preſence of thy power; who haſt caſt down Satan as lightning from heaven to earth, from honour to diſhonour, by reaſon of his voluntary malice: Thou, whoſe looks dry up the deep, whoſe threatning melteth the mountains, and whoſe truth endureth for ever; whom infants praiſe, and ſucklings bleſs, and angels celebrate and adore; who lookeſt upon the earth, and makeſt it tremble; who toucheſt the mountains, and they ſmoke; who rebukeſt the ſea, and makeſt it dry, and drieſt up all the rivers; the duſt of whoſe feet is the clouds, and who walkeſt upon the ſea as on firm ground: O thou only begotten God, Son of the Great Father, do thou rebuke theſe wicked ſpirits, and deliver the works of thine hands from the power of the Adverſe ſpirit. For to Thee is due glory, honour, and adoration, and through Thee to thy Father in the Holy Ghoſt, for ever and ever. *Amen.*

Then the Deacon being turned to the Energumens, ſhall ſay,

Depart ye Energumens.

Prayers

Prayers for the Candidates for Baptiſm, or thoſe Catechumens who have given in their names before Lent to be baptized at the approaching Paſchal Feſtival.

Theſe prayers are to be uſed from Aſh-wedneſday to the time the Candidates are baptized.

The Deacon being turned towards the People, ſhall ſay,

YE Candidates for Baptiſm, pray: *Here the Candidates are to kneel down, on Sundays and all days without exception:* And let all us of the Faithful earneſtly pray for them, that the Lord would vouchſafe that they being initiated into the death of Chriſt, may riſe again with him, and be made members of his kingdom, and partakers of his myſteries; that he would unite them to and number them with thoſe, who ſhall be ſaved in his holy church.

People. Lord, have mercy upon them: Save them, O God, and raiſe them up by thy grace.

Deac. Bow down your heads, ye Candidates for Baptiſm, and receive the Benediction.

Then ſhall the Prieſt ſay the following prayer, all ſtanding but the Candidates, who are to bow their heads.

O Thou, who by the prediction of thy holy prophets didſt ſay to them that are to be initiated, Waſh ye, make you clean, and by Chriſt didſt appoint a ſpiritual regeneration: Look down now upon theſe perſons who are to be baptized, and bleſs

bleſs and ſanctify them; fit and prepare them, that they may be worthy of thy ſpiritual gift, of the true adoption of children, and of thy ſpiritual myſteries, and may be deſervedly numbered among thoſe who ſhall be ſaved, through Chriſt our Saviour; by whom glory, honour, and adoration be to Thee in the Holy Ghoſt, world without end. *Amen.*

Then the Deacon being turned to the Candidates for Baptiſm, ſhall ſay,

Depart, ye Candidates for Baptiſm.

Prayers for the Penitents, or perſons in the ſtate of Penance.

The Deacon being turned towards the People, ſhall ſay,

YE Penitents, pray: *Here the Penitents are to kneel down, on Sundays and all days without exception:* And let us all earneſtly pray for our brethren, who are in the ſtate of penance; that God, the lover of compaſſion, would ſhew them the way of repentance, and accept their return and confeſſion; that he would ſpeedily beat down Satan under their feet, deliver them from the ſnare of the devil and the incurſion of evil ſpirits, and preſerve them from all impure thoughts, all wicked words, and all unlawful deeds; that he would forgive them all their ſins voluntary and involuntary, blot out the hand-writing that is againſt them, and write their names in the book of life; that he would cleanſe them from all filthineſs of fleſh and ſpirit, and reſtore and unite them to his holy flock: For he

knoweth our frame; and who can glory that he hath a clean heart? or who can ſay that he is pure from ſin? For we are all worthy of puniſhment. Let us ſtill pray more earneſtly for them, ſince there is joy in heaven over one ſinner that repenteth, that they may turn from every evil work, and conſtantly practiſe all that is good; that the merciful God would haſten to accept their petitions, would reſtore to them the joy of his ſalvation, and ſtrengthen them with his free Spirit, that they may never fall or be ſhaken again, but that being admitted to communicate in his holy ſolemnities, and to be partakers of his divine myſteries, they may be made worthy of the adoption of children, and may obtain everlaſting life.

People. Lord, have mercy upon them: Save them, O God, and raiſe them up by thy mercy.

Deac. Bow down your heads, ye Penitents, and receive the Benediction.

Then ſhall the Prieſt ſay the following prayer, all ſtanding but the Penitents, who are to bow their heads.

O Almighty and Eternal God, Lord of the whole world, creator and governour of all things, who by Chriſt haſt made man to be the great ornament of the world, and haſt given him both a natural and a written law, that he might live by the rules thereof as a rational creature; who haſt alſo, when he hath ſinned, given him a motive and encouragement to repent, even thine own goodneſs: Do thou now look down upon theſe thy ſervants, who bow the neck of their ſouls and bodies unto thee; for thou deſireſt not the death of a ſinner, but his repentance, that he ſhould turn from his evil way and

and live. O Thou, who didſt accept the repentance of the Ninevites; who wouldſt have all men to be ſaved, and come to the knowledge of the truth; who didſt receive again the prodigal ſon, that had ſpent his ſubſtance in riotous living, with the compaſſionate bowels of a Father, on account of his repentance: Do thou now accept the repentance of theſe thy ſupplicants, for there is no man that ſinneth not againſt thee; and if thou, Lord, wilt mark what is done amiſs, O Lord, who may abide it? But with thee there is mercy and propitiation. Reſtore them therefore to thy holy church in their former dignity and honour, through Chriſt our God and Saviour; by whom glory and adoration be to Thee in the Holy Ghoſt, world without end. *Amen.*

Then the Deacon being turned to the Penitents, ſhall ſay,

Depart, ye Penitents.

The Form of admitting a Perſon to be a Catechumen,

To be uſed on Sunday morning immediately before the Prayers for the Catechumens.

Deac. What is thy deſire?

Anſw. I humbly deſire to be admitted a Catechumen of the chriſtian church.

Deac. Wilt thou receive and follow the inſtructions that ſhall be given thee?

Anſw. I will thankfully receive them, and with God's help will diligently follow them.

Deac. Bow down thy head, and receive the Benediction.

Here the perſon to be admitted a Catechumen ſhall kneel down; and the Prieſt after having ſigned him with the ſign of the croſs upon his forehead, ſhall lay his hands upon him, while he ſays the following prayer over him bowing his head.

WE adore thee, O God, thou Lord of the univerſe, and give thee thanks in behalf of thy creature, for that thou haſt ſent thine only begotten Son Jeſus Chriſt to ſave man by blotting out his tranſgreſſions, to forgive him his ſins and impieties, to purify him from all filthineſs of fleſh and ſpirit, and to ſanctify him according to the good pleaſure of his loving kindneſs: Do thou, O Lord, look down upon this thy creature, inſpire *him* with the knowledge of thy will, enlighten the eyes of *his* heart that *he* may conſider thy wonderful works, and make known unto *him* the judgments of thy righteouſneſs; that *he* hating all manner of iniquity, and walking in the way of thy truth, may become worthy of being waſhed in the laver of regeneration, and thereby obtain the adoption of children which is in Chriſt; that being planted together in the likeneſs of his death, in hopes of the glorious fellowſhip, and being mortified to ſin, *he* may live unto thee in thought, word, and deed, and have *his* name written in the book of life, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Then

Then ſhall the Prieſt ſay,

THE Lord Jeſus Chriſt, who hath overcome Satan, and delivered us from the wrath to come, receive thee into his moſt mighty protection, that thou mayeſt come at laſt by his bleſſing to his heavenly kingdom. *Amen.*

And then the perſon ſhall take his ſtation among the Catechumens.

The Form of admitting a Penitent to Penance,

To be uſed on Sunday morning immediately before the Prayers for the Penitents.

Note, *This Office is to be performed by no Prieſts but thoſe who are thereto licenſed by the Biſhop himſelf.*

Pr. What is thy deſire?
Anſw. I humbly deſire to be admitted to Penance.
Pr. Art thou ready to make thy confeſſion?
Anſw. I am.

Then the Penitent ſhall kneel down before the Prieſt, and make his confeſſion in the following form.

I Unworthy ſinner do humbly confeſs to Almighty God in the preſence of this congregation, that I have been guilty of manifold and grievous tranſgreſſions, in thought, word, and deed, [particularly—— *Here the Penitent is to name the crime or crimes for which he is to be put under penance, unleſs it be judged*

improper ſo to do:] through my fault, through my great fault, through my exceeding great fault. I do earneſtly repent, and am heartily ſorry for all my miſdoings. I am ſtedfaſtly reſolved with God's aſſiſtance to lead a ſober, righteous, and godly life for the future. I earneſtly implore the mercy of Almighty God, through the merits and mediation of Jeſus Chriſt my Saviour; and that I may obtain it, I humbly beg to be admitted to penance, and earneſtly deſire the prayers of the church.

Then the Prieſt ſhall declare to the Penitent the penance which the Biſhop hath ordered him; after which he ſhall ask him,

Wilt thou perform this?

Penitent. I will by God's grace religiouſly perform it.

Pr. Our Lord Jeſus Chriſt, who hath ſaid, Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father who is in heaven, grant thee his bleſſing and remiſſion of thy ſins.

Then ſhall the Prieſt lay his hands upon him, while he ſays the following prayer over him bowing his head.

O Lord God, whoſe long-ſuffering is not wearied by our ſins, but who alloweſt us to appeaſe thy wrath by our repentance; mercifully look upon this thy ſervant, who confeſſeth *his* ſin unto thee: Give *him* a broken and a contrite heart, that *he* may recover from the ſnare of the devil, wherein *he* is now entangled; and graciouſly accept *his* penance, that by *his* continuance in a ſtate of mournful confeſſion and prayer to thee, *he* may the ſooner obtain thy

thy merciful pardon, and being reſtored to the privilege of communion with thy church upon earth, may be again entituled to thy kingdom in heaven, through Jeſus Chriſt our bleſſed Lord and Saviour. *Amen.*

Then ſhall the Prieſt ſay,

THE Almighty God be thy helper and protector, and grant thee the pardon of all thy ſins, through Jeſus Chriſt. *Amen.*

And then the Penitent ſhall take his ſtation among the Penitents.

The Form of abſolving a Penitent,

To be uſed on Sunday morning immediately after the Prayers for the Penitents.

Note, *This Office is to be performed by no Prieſts but thoſe who are thereto licenſed by the Biſhop himſelf.*

Pr. What is thy deſire?

Pen. I humbly deſire the benefit of Abſolution.

Pr. Haſt thou performed the Penance enjoined thee?

Pen. I have with God's aſſiſtance ſincerely performed it.

Then the Penitent ſhall kneel down, and the Prieſt ſhall ſay this Prayer.

O Lord and holy Father, Almighty and Eternal God, who wouldeſt not the death of a ſinner, but deſireſt rather that he ſhould live: We humbly

beſeech thy majeſty to regard with much mercy this thy ſervant, here preſenting *himſelf* before thee; look down upon *him* here proſtrate at the footſtool of thy throne, turn thou *his* heavineſs into joy, put off *his* ſackcloth, and gird *him* with gladneſs; that after *his* ſeparation from the delicacies of thy table, *he* may henceforth be ſatisfied with the plenteouſneſs of thy houſe, and entring into thy chamber, O King, may praiſe and glorify thy name for ever and ever, through Jeſus Chriſt our bleſſed mediatour and advocate. *Amen.*

Then ſhall the Prieſt lay his hands upon the Penitent, while he ſays the following prayer over him bowing his head.

O Lord Jeſus Chriſt, Son of the living God, thou Shepherd and Lamb, who takeſt away the ſins of the world; thou who didſt graciouſly remit to the two debtors what they owed thee, and didſt pardon the woman who was a ſinner coming unto thee, and beſides the forgiveneſs of the Paralytick's ſin, didſt grant him moreover a cure of his diſeaſe: Do thou, O Lord, remit, blot out, and pardon whatſoever this thy ſervant may have committed diſobediently againſt thee, either through ignorance or with knowledge, through infirmity or with wilful guilt. And whereinſoever *he* hath erred from thy commandments in word or deed, as being encompaſſed with fleſh and blood, or as inhabiting this world of ſin, or as ſeduced by the inſtigations of Satan; or whatever peculiar bond *he* is bound with, by the diſcipline of thy church: I pray and beſeech thy ineffable goodneſs to abſolve *him* with thy word, and to looſe *his* bond, according to thy mercy. O Lord and Maſter, hear my prayer for

thy

thy ſervant: Thou that forgetteſt injuries, overlook all *his* failings, pardon *his* offences both voluntary and involuntary, and deliver *him* from eternal puniſhment. For thou art he who haſt ſaid, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven: Thou art our God, the God that canſt ſhew mercy and ſave and forgive ſins. To Thee therefore, with the Eternal Father, and the life-giving Spirit, is due all honour and glory, now and for ever, world without end. *Amen.*

Then ſhall the Prieſt ſay,

GOD the Father bleſs thee; Jeſus Chriſt protect and keep thee; The Holy Spirit enlighten thee all the days of thy life. The Lord pardon all thy treſpaſſes and ſins. *Amen.*

And then the perſon ſhall take his ſtation among the Faithful.

The

The PENITENTIAL OFFICE,

To be uſed on all Wedneſdays and Fridays, (except thoſe between Eaſter and Pentecoſt, and Chriſtmas-day,) and on the ſix days next before Eaſter, and on every day of the week before Holy-week but Sunday and Saturday.

Note, *That none are to be preſent at this Office, but the Faithful and the Penitents.*

The Deacon ſtanding turned towards the People, ſhall ſay the following ſentences of Scripture.

REpent ye; for the kingdom of heaven is at hand. *S. Matth.* 3. 2.

When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *S. John* 1. 8, 9.

Then

Then ſhall the Deacon ſay the following Exhortation.

DEarly beloved, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. Let us therefore examine our lives and converſations by the rule of God's commandments; and wherein ſoever we perceive our ſelves to have offended, either by will, word, or deed, there let us bewail our own ſinfulneſs, and confeſs our ſelves to Almighty God, with full purpoſe of amendment of life. And if we perceive our offences to be ſuch, as are not only againſt God, but alſo againſt our neighbours, then let us reconcile our ſelves unto them, being ready to make reſtitution and ſatisfaction, according to the uttermoſt of our powers, for all injuries and wrongs done by us to any other; and being likewiſe ready to forgive others, who have offended us, as we would have forgiveneſs of our offences at God's hand. Thus let us judge our ſelves, that we be not judged of the Lord; let us have a lively and ſtedfaſt faith in Chriſt our Saviour; and let us return to him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke and light burden upon us, following him in lowlineſs, patience, and charity, being ordered by the governance of his Holy Spirit,

ſeeking

ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the extreme curſe, which ſhall light upon them that ſhall be ſet on his left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which may he vouchſafe to bring us all of his infinite mercy. *Amen.*

Then, after a convenient pauſe for recollection, ſhall be ſaid or ſung (in the ſame manner as the Pſalms for the day are ſaid or ſung) the Pſalm following.

Miſerere mei, Deus. Pſal. 51.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, thou ſhalt not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Then the Deacon ſhall turn to the People, and ſay,

LET us fall upon our knees, and fervently and intenſely pray to God through his Chriſt.

Then the Prieſt and People ſhall ſay the following Prayer, all kneeling.

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee with contrition faſting,

faſting, and prayer. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay this Prayer.

O God, whoſe nature and property is ever to have mercy and to forgive: Receive our humble petitions; and ſeeing we are tied and bound with the chain of our ſins, O let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

Then ſhall the Prieſt ſay,

Son of God, we beſeech thee to hear us.

Anſw. Son of God, we beſeech thee to hear us.

Pr. O Lamb of God, that takeſt away the ſins of the world;

Anſw. Grant us thy peace.

Pr. O Lamb of God, that takeſt away the ſins of the world;

Anſw. Have mercy upon us.

Pr. O Chriſt, hear us.

Anſw. O Chriſt, hear us.

Pr. Lord, have mercy upon us.

Anſw. Lord, have mercy upon us.

Pr. Chriſt, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Anſw. Lord, have mercy upon us.

Then

Then ſhall the Prieſt, and the Congregation with him, ſay the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. Amen.

Pr. O Lord, deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

Prieſt.

O God, merciful Father, who deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as are ſorrowful: Mercifully aſſiſt our prayers, which we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, may be brought to nought, and by the providence of thy goodneſs may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy church, through Jeſus Chriſt our Lord. *Amen.*

Pr. O Lord, ariſe, help us, and deliver us for thy name's ſake.

Anſw. O Lord, ariſe, help us, and deliver us for thine honour.

Pr. From our enemies defend us, O Chriſt.

Anſw. Graciouſly look upon our afflictions.

Pr. Pitifully behold the ſorrows of our hearts.

Anſw. Mercifully forgive the ſins of thy people.

Pr. Fa-

Pr. Favourably with mercy hear our prayers.

Anſw. O Son of David, have mercy upon us.

Pr. Both now and ever vouchſafe to hear us, O Chriſt.

Anſw. Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.

Pr. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee.

Prieſt.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our bleſſed mediatour and advocate Jeſus Chriſt our Lord. *Amen.*

Then ſhall follow the Collect, Confeſſion, and Abſolution.

The Collect, to be uſed on Wedneſdays, and on Monday, Tueſday, and Thurſday in Holy-week and the week before.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with Thee and the Holy Ghoſt, ever one God world without end. *Amen.*

The

The Confeſſion and Abſolution, to be uſed on Wedneſdays (except in Holy-week) and on Monday, Tueſday, and Thurſday, in the Week before Holy-week.

The Confeſſion, to be ſaid by the Prieſt and all the Congregation.

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved: Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins: Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed with thy dear Son's moſt precious blood; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but graciouſly turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

Here the Deacon ſhall ſtand up, and turning to the Penitents ſhall ſay, Depart ye Penitents; *and when they are gone out, he ſhall kneel down again.*

Then the Prieſt ſhall ſtand up and ſay the following prayer of Abſolution, the People reverently bowing their heads.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare theſe thy ſervants who confeſs their ſins unto thee; that as their conſciences

by ſin are accuſed, ſo by thy merciful pardon they may be abſolved, through Jeſus Chriſt our Lord. *Amen.*

The Collect, to be uſed on Fridays and on Eaſter Eve.

ALmighty and everlaſting God, who of thy tender love towards mankind haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Confeſſion and Abſolution, to be uſed on Fridays, except in Holy-week.

The Confeſſion, to be ſaid by the Prieſt and all the Congregation.

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miſerable offenders. Spare thou them, O God, who confeſs their faults. Reſtore thou them that are penitent, according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To he glory of thy holy name. Amen.

Here

Here the Deacon ſhall ſtand up, and turning to the Penitents ſhall ſay, Depart ye Penitents; *and when they are gone out, he ſhall kneel down again.*

Then ſhall the Prieſt ſtand up, and ſay the following prayer of Abſolution, the People reverently bowing their heads.

ALmighty God, Father of our Lord Jeſus Chriſt, who deſireſt not the death of a ſinner, but rather that he ſhould turn from his wickedneſs and live; and haſt given power and commandment to thy Prieſts to intercede with thee in behalf of thy people being penitent; Grant unto theſe thy ſervants true repentance and forgiveneſs of their ſins, and bleſs us all with thy Holy Spirit, that thoſe things may pleaſe thee which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to thine eternal joy, through Jeſus Chriſt our Lord. *Amen.*

The Confeſſion and Abſolution, to be uſed on every day in Holy-week except Sunday.

The Confeſſion, to be ſaid by the Prieſt and all the Congregation.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men: We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for all our miſdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have

mercy upon us, have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy name, Through Jeſus Chriſt our Lord. Amen.

Here the Deacon ſhall ſtand up, and turning to the Penitents ſhall ſay, Depart ye Penitents; *and when they are gone out, he ſhall kneel down again.*

Then ſhall the Prieſt ſtand up, and ſay the following prayer of Abſolution, the People reverently bowing their heads.

ALmighty God our heavenly Father, who of thy great mercy haſt promiſed forgiveneſs of ſins to all them, who with hearty repentance and true faith turn unto thee; have mercy upon this thy flock, pardon and deliver them from all their ſins, confirm and ſtrengthen them in all goodneſs, and bring them to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Then the Prieſt ſhall ſay the following prayer for all ſorts and conditions of men.

O God, the creator and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church, that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteouſneſs

teouſneſs of life. Send down upon upon all Biſhops, Prieſts, and Deacons, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. We beſeech thee alſo, O Lord, the only ruler of princes, with thy favour to behold thy ſervant our King; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will and walk in thy way. Bleſs and preſerve the royal family, and all in authority. We likewiſe implore thy mercy for all thy ſervants, who are departed hence from us with the ſign of faith, and now do reſt in the ſleep of peace. Finally, we commend to thy fatherly goodneſs all thoſe, who are any ways afflicted or diſtreſſed in mind, body, or eſtate, [eſpecially thoſe for whom our prayers are deſired; *This is to be ſaid when any deſire the prayers of the Congregation:*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

Then the Prieſt ſhall ſay the following Thankſgiving.

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men. We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe

not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Then ſhall follow theſe three Prayers.

On Wedneſdays, and on Monday, Tueſday, and Thurſday in Holy-week and the week before.

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking: We beſeech thee to have compaſſion upon our infirmities; and thoſe things, which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe by thy well-beloved Son, that when two or three are gathered together in his name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth,

truth, and in the world to come life everlaſting. *Amen.*

On Fridays, and on Eaſter Eve.

O Almighty Lord and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's name: We beſeech thee mercifully to incline thine ears to us, who have made now our prayers and ſupplications unto thee; and grant that thoſe things, which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

Then the Prieſt being turned to the People, ſhall pronounce this Bleſſing.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus

Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

And after a pauſe, the Deacon ſhall ſtand up, and ſay to the People,

Depart in peace.

Note, *that if the Euchariſt be not celebrated on Aſh-wedneſday, or on any of the ſix days next before Eaſter, then the beginning of the Communion-ſervice as appointed, with the Collect, Epiſtle, and Goſpel, ſhall be firſt ſaid, and immediately after the Nicene Creed this Penitential Office ſhall follow.*

Here endeth the Penitential Office.

THE

THE

COLLECTS, EPISTLES, and GOSPELS,

To be uſed at the

Miniſtration of the Holy Communion throughout the Year.

The Collects, Epiſtles, and Goſpels, to be uſed throughout the year, are the ſame with thoſe appointed in the Common Prayer Book of the Church of England. But Note,

That no Collect appointed for any Sunday or Holy-day, is to be ſaid at the Evening Service next before:

That the Introit, Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered, and then that for the Sunday is to be omitted:

That the Introit, Collect, Epiſtle, and Goſpel, appointed for the Epiphany, Aſh-wedneſday, and Aſcenſion-day, ſhall ſerve for every day after to the Sunday following:

That if an Holy-day happen upon a Wedneſday or Friday, the Leſſons, Introit, Collect, Epiſtle, and Goſpel, appointed for the Holy-day, ſhall be uſed, but the day ſhall be obſerved as a Faſt, except it be Chriſtmas-day:

That

That if an Holy-day happen upon a Sunday, the Leſſons, Introit, Collect, Epiſtle, and Goſpel, appointed for the Holy-day, ſhall be uſed, and thoſe for the Sunday ſhall be omitted: But if it happen on Aſh-wedneſday, or any day in Holy-week, on Eaſter-day, the Sunday after Eaſter, Aſcenſion-day, Whitſun-day, on Monday or Tueſday in Eaſter or Whitſun-week, on Trinity Sunday, or on a Sunday in Advent, then thoſe for the Holy-day ſhall be omitted.

THE

HOLY LITURGY;

OR, THE

Form of offering the Sacrifice, and of adminiſtring the Sacrament, of the Euchariſt.

Note, *That none but the Faithful are to be preſent at this Office.*

Before the Communion time the Deacon ſhall prepare ſo much Bread, Wine, and Water for the Euchariſt, as he judgeth convenient; laying the Bread in the Paten, or in ſome other decent thing provided for that purpoſe; and putting the Wine into the Chalice, or elſe into ſome fair and convenient Cup provided for that uſe, and the Water into ſome other proper veſſel. After which he ſhall place them all upon the Prothefis, and cover them with a fair white linen cloth.

The

The Altar at the Communion time having a fair white linen cloth upon it, ſhall ſtand at the Eaſt end of the Church or Chapel.

At the beginning of the Communion Service ſhall be ſaid or ſung (in the ſame manner as the pſalms for the day are ſaid or ſung) for the Introit the pſalm appointed for that day, the Deacon having firſt turned to the People, and ſaid, The Introit appointed for this day is ſuch a pſalm.

The Introits.

Sundays in Advent	*Pſalm*
I.	1
II.	58
III.	61
IV.	62
Chriſtmas-day.	46
Saint Stephen's-day.	52
Saint John the Evangeliſt.	11
The Innocents day.	79
Sunday after Chriſtmas-day.	85
Circumciſion.	81
Epiphany.	72
Sundays after Epiphany.	
I.	4
II.	5
III.	15
IV.	20
V.	23
VI.	3
Septuageſima.	19
Sexageſima.	26
Quinquageſima.	29
Aſh-wedneſday.	42

Sundays

Sundays in Lent	*Pſalm*
I.	36
II.	40
III.	53
IV.	56
V.	57
Sunday next before Eaſter.	54
Good Friday.	22
Eaſter Eve.	43
Eaſter day.	98
Monday in Eaſter week.	117
Tueſday in Eaſter week.	134
Sundays after Eaſter.	
I.	145
II.	100
III.	92
IV.	67
V.	114
Aſcenſion day.	21
Sunday after Aſcenſion day.	93
Whitſunday.	33
Monday in Whitſun-week.	112
Tueſday in Whitſun-week.	146
Trinity Sunday.	111

Sundays after Trinity.	*Part*	*Pſalm*
I. Bleſſed are, &c.	1	119
II. Wherewithal ſhall, &c.	2	
III. O do well, &c.	3	
IV. My ſoul cleaveth, &c.	4	
V. Teach me, O Lord, &c.	5	
VI. Let thy loving mercy, &c.	6	
VII. O think upon thy ſervant, &c.	7	
VIII. Thou art my portion, &c.	8	
IX. O Lord, thou haſt dealt, &c.	9	

Sundays

Sundays after Trinity.	*Part*	*Pſalm*
X. Thy hands have, &c.	10	119
XI. My ſoul hath longed, &c.	11	
XII. O Lord, thy word, &c.	12	
XIII. Lord, what love, &c.	13	
XIV. Thy word is a lantern, &c.	14	
XV. I hate them, &c.	15	
XVI. I deal, &c.	16	
XVII. Thy teſtimonies, &c.	17	
XVIII. Righteous art thou, &c.	18	
XIX. I call with, &c.	19	
XX. O conſider, &c.	20	
XXI. Princes have, &c.	21	
XXII. Let my complaint, &c.	22	
XXIII.		121
XXIV.		122
XXV.		124
Saint Andrew's day.		129
Saint Thomas.		128
Converſion of Saint Paul.		30
Purification of the Virgin Mary.		131
Saint Matthias.		140
Annunciation of the Virgin Mary.		87
Saint Mark.		138
Saint Philip and Saint Jacob.		133
Saint Barnabas.		135
Saint John Baptiſt.		127
Saint Peter.		132
Saint James.		125
Saint Bartholomew.		126
Saint Matthew.		144
Saint Michael and all Angels.		91
Saint Luke.		137
Saint Simon and Saint Jude.		150
All Saints.		149

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II.	40
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IV.	56
V.	57
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XXIV. — — —	—	—122
XXV. — — —	—	—124
Saint Andrew's day. —	—	—129
Saint Thomas. — —	—	—128
Converſion of Saint Paul. —	—	— 30
Purification of the Virgin Mary. —	—	—131
Saint Matthias. —	—	—140
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Saint Philip and Saint Jacob. —	—	—133
Saint Barnabas. — —	—	—135
Saint John Baptiſt. —	—	—127
Saint Peter. — —	—	—132
Saint James. — —	—	—125
Saint Bartholomew. — —	—	—126
Saint Matthew. — —	—	—144
Saint Michael and all Angels. —	—	—91
Saint Luke. — —	—	—137
Saint Simon and Saint Jude. —	—	—150
All Saints. — —	—	—149

At

At the end of every Introit ſhall be ſaid or ſung,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then ſhall the Prieſt turn to the People, and ſay,

The Lord be with you.
Anſw. And with thy ſpirit.

And the Deacon being turned to the People, ſhall ſay,

Let us pray.

Then the Prieſt ſhall turn to the Altar, and ſtanding humbly before it, he ſhall ſay, the Congregation kneeling,

Lord, have mercy upon us.
Anſw. Chriſt, have mercy upon us.
Pr. Lord, have mercy upon us.

Then ſhall the Prieſt ſay the Collect following.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall be ſaid the Collect of the day. And immediately after the Collect the People ſhall riſe, and the Prieſt or Deacon ſhall turn to the People, and read the Epiſtle, ſaying,

The Epiſtle [*or*, The portion of Scripture appointed for the Epiſtle] is written in the —— chapter of —— beginning at the —— verſe.

And

And the Epiſtle ended, he ſhall ſay,

Here endeth the Epiſtle; *or*, Here endeth the portion of Scripture appointed for the Epiſtle.

Then ſhall the Prieſt or Deacon, being turned to the People, read the Goſpel, ſaying,

The Holy Goſpel is written in the —— chapter of —— beginning at the —— verſe.

And the People ſhall anſwer,

Glory be to thee, O Lord.

The Goſpel ended, the Prieſt or Deacon ſhall ſay,

Here endeth the Holy Goſpel.

And the People ſhall anſwer,

Thanks be to thee, O Lord.

Then ſhall be ſung or ſaid the Creed following, the Prieſt and People ſtanding with their faces towards the altar, and ſaying,

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible.

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Conſubſtantial with the Father, By whom all things were made: Who for us men and for our ſalvation came down from heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, And was made Man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, And the third day he roſe again accor-

according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father; And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord, the giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins. And I look for the reſurrection of the dead, and the life of the world to come. Amen.

After a pauſe, the Deacon being turned towards the People, ſhall ſay,

Let us attend.

Then ſhall the Prieſt, being turned to the People, ſay,

The peace of God be with you all.

People. And with thy ſpirit.

Then ſhall the Deacon ſay,

Salute ye one another with the Holy Kiſs.

And let the Clergy ſalute the Biſhop or officiating Prieſt, and the Laity one another, the men the men, and the women the women.

Then the Deacon being turned to the People, ſhall ſay,

If there be any here, who are not of the number of the Faithful, let them depart.

Mothers, take care of your children.

Let none have ought againſt one.

Let none come in hypocriſy.

Let

Let us preſent our offerings to the Lord with reverence and godly fear.

Then ſhall the Prieſt begin the Offertory, turning himſelf to the People, and ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.

IN proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof: And the Lord had reſpect unto Abel and to his offering, but unto Cain and to his offering he had not reſpect. *Gen.* 4. 3, 4, 5.

Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering. *Exod.* 25. 2.

They ſhall not appear before the Lord empty: every man ſhall give as he is able, according to the bleſſing of the Lord your God, which he hath given you. *Deut.* 16. 16, 17.

But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee, and of thine own have we given thee. 1 *Chron.* 29. 14.

I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of my heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are preſent here, to offer willingly unto thee. 1 *Chron.* 29. 17.

Alſo we made ordinances for us, to charge ourſelves yearly with the third part of a ſhekel for the ſervice of the houſe of our God. *Nehem.* 10. 32.

Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. *Pſal.* 96. 8.

A gift hath grace in the ſight of every man living, and for the dead detain it not. *Ecclus.* 7. 33.

According to thy ability do good to thy ſelf, and give the Lord his due offering. *Ecclus.* 14. 11.

Thou ſhalt not appear empty before the Lord: For all theſe things are to be done becauſe of the commandment. *Ecclus.* 35. 4, 5.

The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof is before the moſt High. The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten. *Ecclus.* 35. 6, 7.

Give the Lord his honour with a good eye, and diminiſh not the firſt fruits of thine hands. Give unto the moſt High, according as he hath enriched thee; and as thou haſt gotten, give with a cheerful eye. *Ecclus.* 35. 8, 10.

If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. *Matth.* 5. 23, 24.

Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. *Matth.* 6. 19, 20.

And Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich, caſt in much: and there came a certain poor widow, and ſhe threw in two mites, which make a farthing. *Mark.* 12. 41, 42.

Who

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things? 1 *Cor.* 9. 11.

Do ye not know, that they who miniſter about holy things, live of the things of the temple? And they who wait at the Altar, are partakers with the Altar? Even ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* 9. 13, 14.

He who ſoweth ſparingly, ſhall reap ſparingly; and he who ſoweth bountifully, ſhall reap bountifully. Every man as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived: God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap. *Gal.* 6. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the Saints, and do miniſter. *Heb.* 6. 10.

To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed. *Heb.* 13. 16.

Whilſt theſe ſentences are reading, the Deacon, or (if there be no Deacon) any other fit perſon appointed for that purpoſe, ſhall receive the free-will offerings of the People kneeling, in a decent baſin provided for that purpoſe. And that no one may neglect to come to the Holy Euchariſt by reaſon of having but little to give, the perſon who collects the offerings, ſhall cover the baſin with a fair white linen cloth, ſo that neither he himſelf nor any other may ſee or know what any particular perſon offers. And when all have offered, he ſhall reverently bring the ſaid baſin with the oblations therein, and deliver it to the Prieſt, who ſhall humbly preſent and place it upon the Altar, and ſtanding before it ſhall ſay the following thankſgiving, the People kneeling upon their knees.

O Lord Almighty, who by thine only begotten Son Jeſus Chriſt our Lord haſt made and doſt provide for all creatures; we give thanks to thee for all the good things with which thou ſupplieſt us, out of which we here offer unto thee in acknowledgment of thy bountiful goodneſs towards us, not as we ought, but as we are able: For who can ſufficiently expreſs the praiſe that is due to thee, for all the beneficence and loving kindneſs which thou haſt ſhewed unto us? O God of Abraham, Iſaac, and Jacob, and of all Saints, who broughteſt all things to perfection by thy Word, and didſt command the earth to produce all ſorts of fruits for our comfort and nouriſhment, for our uſe, our health, and delight: Thou art exalted far above all

the

the praiſes that we can render to thee for theſe and all other thy benefits, which thou continually conferreſt upon us by Chriſt; through whom to Thee in the Holy Ghoſt, be glory, honour, and adoration, for ever and ever. *Amen.*

Then the Deacon ſhall bring water to the Prieſt, who ſhall waſh his hands therein; after which the Deacon ſhall go to the Protheſis, and having mixed the Wine and Water openly in the view of the People, he ſhall bring the Bread and mixed Wine to the Prieſt, who ſhall humbly preſent and reverently place them upon the Altar.

If there be no Deacon, the Prieſt ſhall go to the Protheſis, and after having waſhed his hands, he ſhall mix the Wine and Water openly in the view of the People; after which he ſhall humbly preſent and reverently place the Bread and mixed Wine upon the Altar.

Then the Prieſt, having firſt prayed ſecretly for a ſhort ſpace, ſhall turn to the People, and ſigning himſelf with the ſign of the croſs upon his forehead, ſhall ſay,

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all.

People. And with thy ſpirit.

Pr. Lift up your hearts.

People. We liſt them up unto the Lord.

Pr. Let us give thanks unto our Lord God.

People. It is meet and right ſo to do.

Then ſhall the Prieſt turn him to the Altar, and ſay,

IT is very meet and right above all things, to give praiſe unto Thee, the true God, the Being of Beings, the great I A M, who exiſteſt before all creatures, of whom the whole family in heaven and earth is named; who alone art unbegotten, without original, without ſuperior, the moſt high lord, almighty king, and ſelf-ſufficient: Thou art the author and giver of all good things; thou art above all cauſe and generation; thou art always and immutably the ſame. From thee, as from a neceſſary original, all things came into being: For thou art eternal knowledge, ſight before all objects, hearing before all ſounds, wiſdom without inſtruction; the firſt in nature, the fountain of being, infinite, incomprehenſible.

Thou createdſt all things out of nothing by thine only begotten Son, begotten before all ages by thine immediate will, power, and goodneſs: He is God the Word, the living Wiſdom, the firſt-born of the whole creation, the angel of thy great counſel, thy high prieſt, but the lord and king of all ſenſible and intellectual creatures; Who was before all things, and by whom all things were made.

Thou, O eternal God, didſt create all things by him, and by him diſpenſeſt thy fatherly care and providence over them; for by whom thou broughteſt all things into being, by him alſo thou preſerveſt them, and beſtoweſt thy bleſſings upon them: O God and Father of thine only begotten Son; thou didſt by him firſt make the cherubim and ſeraphim, the ages and all the heavenly hoſts, the principalities and powers, thrones and dominions, angels and archangels;

angels; and after theſe didſt by him create this viſible world, and all things that are therein. For thou art He, who haſt fixed the heaven like an arch, and ſtretched it out like a canopy; who by thy ſole will haſt hung the earth upon nothing; who haſt eſtabliſhed the firmament, and prepared the night and the day, bringing light out of thy treaſures, and darkneſs to overſhadow it, that the living creatures of this world might take their repoſe. Thou haſt appointed the ſun to rule the day, and the moon to govern the night, and haſt implanted in the heavens a choir of ſtars to the honour of thy glorious majeſty. Thou haſt created water for drink and for cleanſing, and the vital air both for breathing and ſpeaking. Thou madeſt fire for our conſolation in darkneſs, and for the relief of our neceſſities, that we might be warmed and enlightened by it. Thou didſt divide the ſea from the land, making the one navigable, and the other a baſis for our feet to walk on; the former thou haſt repleniſhed with ſmall and great animals, the latter with tame and wild beaſts, and winged fowl which fly in the open firmament of heaven: Thou haſt alſo furniſhed the earth with various plants, crowned it with herbs, beautified it with flowers, and enriched it with ſeeds.

Neither haſt thou only created the world, but Man likewiſe the inhabitant thereof, exhibiting him the moſt beautiful ornament of that beautiful creation. For thou ſaidſt to thine own Wiſdom, Let us make man in our image, after our likeneſs, and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth. Wherefore thou madeſt him of an immortal ſoul and a mortal

body; the ſoul out of nothing, the body out of the duſt of the ground; this endued with five ſenſes and a power of motion, that with reaſon and a faculty of diſtinguiſhing between good and evil, juſt and unjuſt.

Thou, O Almighty God, didſt alſo by thy Chriſt plant a garden eaſtward in Eden, adorned with every plant that was fit for food; into this rich and magnificent habitation didſt thou put man, having imprinted a law in his nature, that he might thereby have within himſelf the principles of divine knowledge. And when thou hadſt placed him in this Paradiſe of pleaſure, thou didſt allow him the privilege of enjoying all its delights, only forbidding him to taſte of one tree, and promiſing him immortality as the reward of his obedience: But when he had tranſgreſſed this command by eating of the forbidden fruit, thou didſt juſtly drive him out of Paradiſe, and yet in thy goodneſs didſt not abandon and deſpiſe him, though he had deſtroyed himſelf; for he was the work of thine own hands: But thou, who hadſt given him dominion over all things, didſt appoint him to procure his daily food by labour and the ſweat of his face, thy providence concurring to produce, augment, and bring all things to maturity and perfection. And having ſubjected him for a while to a temporary death, thou didſt promiſe to reſtore him to life again, looſing the bonds of that death, and giving him aſſurance of a reſurrection to life eternal.

Nor was this all; thou didſt likewiſe multiply his poſterity without number, rewarding as many of them as were obedient unto thee, and puniſhing thoſe who rebelled againſt thee. For thou art the creator and governour of men, the author of life, the

the ſupplier of our wants, the giver of laws, the rewarder of thoſe that keep them, and the avenger of thoſe that tranſgreſs them: Who didſt bring a flood upon the world becauſe of the multitude of the ungodly, but didſt deliver righteous Noah from it with eight ſouls in the ark, the laſt of the foregoing and firſt of the ſucceeding generations. Thou art he, who didſt preſerve Abraham from the idolatry of his fore-fathers, and didſt appoint him to be the heir of the world, manifeſting unto him thy Chriſt. And when men had corrupted the law of nature, and eſteemed the creation ſometimes the effect of chance, and ſometimes worthy of honour equal to thine, who art the God of all; thou didſt not ſuffer them to wander on in error, but didſt raiſe up thy holy ſervant Moſes, and by him didſt give a written law to ſtrengthen the law of nature, and didſt ſhew that the creation was thy work, and that there were none other Gods beſides thee.

For all theſe things glory be to thee, O Lord Almighty: Thee thine everlaſting armies adore, the innumerable hoſts of angels, arch-angels, thrones, dominions, principalities, authorities, powers, the cherubim alſo and ſix-winged ſeraphim, with twain of which they cover their feet, with twain their heads, and with twain they fly ſaying, together with thouſand thouſands of arch-angels and ten thouſand times ten thouſand angels crying inceſſantly with uninterrupted ſhouts of praiſe,

Here the People ſhall join with the Prieſt, and ſay,

Holy, Holy, Holy is the Lord of Sabaoth; heaven and earth are full of his glory: Bleſſed is he for evermore. Amen.

After

After this the Prieſt ſhall ſay,

FOR thou art truly holy, moſt holy, holineſs itſelf; the higheſt, and moſt highly exalted for ever. Holy alſo is thine only begotten Son Jeſus Chriſt our Lord and God; Who miniſtring to thee his God and Father in all things, not only in the various works of creation, but likewiſe in the providential care of the ſame, did not overlook loſt mankind: But after the law of nature, the admonitions of the poſitive law, the reproofs of prophets, the ſuperintendency of angels, when men had perverted both the poſitive and natural law, and were now ready to periſh univerſally; He, who was man's creator, was pleaſed with thy conſent to become man; the law-giver to be made ſubject to the law; the high-prieſt to be himſelf the ſacrifice, the ſhepherd a ſheep, to appeaſe thee his God and Father, to reconcile thee to the world, and to deliver all men from the impending wrath. He was born of a virgin, born in the fleſh: God the Word, the beloved ſon, the firſt-born of the whole creation, was made, as himſelf had foretold by the mouth of the prophets, of the ſeed of David and Abraham, and of the tribe of Judah: He, who forms all that are born into the world, was himſelf formed in the womb of a virgin; He, who was without fleſh, became incarnate; and He, who was begotten before all time, was born in time. His converſation was holy, and his doctrine divine: He cured all manner of ſickneſs and all manner of diſeaſe, and wrought ſigns and wonders among the people: He, who is the feeder of the hungry, and filleth every living creature with his goodneſs, became partaker of his own gifts, and eat, and drank, and ſlept among us:

He

He manifeſted thy name to them who knew it not; he diſpelled the cloud of ignorance, revived true piety, fulfilled thy will, and finiſhed the work which thou gaveſt him to do. And after having acted in all theſe things with the higheſt wiſdom and order, he was ſeized by the hands of a diſobedient people, and wicked men abuſing the office of prieſts and high-prieſts, being betrayed to them by the inveterate malice of one of his own diſciples: And when he had by thy permiſſion ſuffered many things from them, and had been treated with all manner of indignity, he was delivered to Pilate the governour: The judge of all the world was judged, and the ſaviour of mankind condemned; although impaſſible, he was nailed to the croſs; and although immortal, died: The giver of life was himſelf laid in the grave, that he might deliver thoſe for whoſe ſake he came from the pains of eternal death, that he might break the bonds of the devil, and reſcue mankind from his deceit. He roſe again the third day from the dead; and having converſed forty days with his diſciples, he was taken up into heaven, and is ſet down on the right hand of Thee his God and Father.

Wherefore having in remembrance thoſe things which he endured for our ſakes, we give thanks to thee, O God Almighty, not as we ought, but as we are able, and fulfil his inſtitution. For in the ſame night that he was betrayed, he *Here the Prieſt is to take the Paten into his hands* took bread into his holy and immaculate hands; and looking up to thee his God and Father, and *And here to break the bread with both his hands, having firſt ſet the Paten down on the Altar* breaking it, he gave it to his diſciples, ſaying: This is the myſtery of the New Teſta-

Teſtament; take of it; eat; *And here to lay his hands upon all the bread* This is my Body which is broken for many for the remiſſion of ſins. In like manner alſo having mixed *Here he is to take the cup into his hands* the cup with wine and water, and bleſſed it, he gave it to them, ſaying: Drink ye all of it; *And here, the cup being firſt ſet down on the altar, he is to lay his hands upon it, and upon every veſſel, in which there is any wine mixed with water to be conſecrated* This is my Blood, which is ſhed for many for the remiſſion of ſins; Do this for a Memorial of me: For as often as ye eat this bread, and drink this cup, ye do ſhew forth my death till I come.

Therefore in commemoration of his paſſion, death, and reſurrection from the dead, his aſcenſion into heaven, and ſecond coming with glory and great power to judge the quick and the dead, and to render to every man according to his works, *Here the Prieſt is to lift up his hands and eyes to heaven*, we Offer to thee our King and our God, according to his inſtitution, *And here to point with his right hand to all the bread* this Bread and *And here to point with his left hand to the cup and every veſſel on the Altar, in which there is any wine and water* this Cup; giving thanks to thee through him, that thou haſt vouchſafed us the honour to ſtand before thee, and to ſacrifice unto thee. And we beſeech thee to look favourably on theſe Gifts, which are here ſet before thee, O thou ſelf-ſufficient God: And do thou Accept them to the honour of thy Chriſt; and ſend down thine Holy Spirit, the witneſs of the ſufferings of the Lord Jeſus, upon this ſacrifice, that he may make *Here the Prieſt is to lay his hands upon all the bread* this

Bread

Bread the Bo✝dy *And here to make the ſign of the croſs over all the bread* of thy Chriſt, and *And here to lay his hands upon the cup and upon every veſſel on the Altar, in which there is any wine and water* this Cup the Blo✝od *And here to make the ſign of the croſs over the cup and over every veſſel on the Altar, in which there is any wine and water* of thy Chriſt; that they who ſhall partake thereof, may be confirmed in godlineſs, may receive remiſſion of their ſins, may be delivered from the devil and his ſnares, may be repleniſhed with the Holy Ghoſt, may be made worthy of thy Chriſt, and may obtain everlaſting life, Thou being reconciled unto them, O Lord Almighty.

We farther pray unto thee, O Lord, for thy Holy Church from one end of the earth to the other, which thou haſt purchaſed to thy ſelf by the precious blood of thy Chriſt, that thou wouldeſt preſerve it unſhaken and undiſturbed with ſtorms and tempeſts to the end of the world. We pray alſo for the whole Epiſcopate rightly dividing the word of truth, [and eſpecially for thy ſervant *N.* our Biſhop. *This is to be omitted when the Biſhop himſelf officiates.*] Farther we call upon thee for my Unworthineſs who am now Offering, for the whole Preſbytery and all the Clergy, that thou wouldeſt endue them with wiſdom, and fill them with the Holy Ghoſt. Farther, we call upon thee, O Lord, for the King, and all who are in authority under him, that leading our whole lives in peace and concord, we may glorify thee through Jeſus Chriſt our hope. Farther, we offer to thee for all the Faithful, who have pleaſed thee from the beginning of the world; the Patriarchs, Prophets, Apoſtles, Martyrs, and Confeſſors, and all whoſe names

thou

thou knoweſt. *Here the Prieſt ſhall pauſe a while, he and the people ſecretly recommending thoſe ſouls departed, whom each thinks proper.* We farther offer to thee for this people, that thou wouldeſt render them a royal prieſthood, an holy nation, to the glory of thy Chriſt; for thoſe that live in virginity and chaſtity; for the widows and fatherleſs; for all who live in honourable marriage and child-bearing; for the infants among the people; that thou wouldeſt not permit any of us to become caſt-aways. Farther, we pray unto thee for this place and the inhabitants thereof; for the ſick; for thoſe that are in hard ſlavery, baniſhment, or priſon; for thoſe who travel by land or by water; that thou wouldeſt be to all of them an helper, ſtrengthener, and ſupporter. *Here the Prieſt ſhall pauſe a while, he and the people ſecretly recommending thoſe, whom each thinks proper.* We farther beſeech thee alſo for our enemies and thoſe that hate us, and for all who are Without, and wander in error; that thou wouldeſt aſſwage their malice, turn their hearts, and bring them into the way of truth. [Farther, we pray unto thee —— * for the Catechumens of the church, that thou wouldeſt perfect them in the faith; — † for thoſe who are under poſſeſſion, that thou wouldeſt deliver them from the power of the evil one; —— ‡ for our brethren who are in the ſtate of penance, that thou wouldeſt accept their repentance, and forgive both them and us whatever offences we have committed againſt thee.] Farther, we offer unto thee for the good temperature of the air, and the increaſe of the fruits of the earth; that we partaking

* *This is only to be ſaid, when there are any Catechumens.*

† *And this when there are any Energumens.*

‡ *And this when there are any Penitents.*

taking of the abundance of thy good things, may continually praiſe thee who giveſt food to all fleſh. Farther, we pray unto thee for all thoſe who are abſent on a juſt cauſe, that thou wouldeſt preſerve us all in godlineſs; and keeping us ſtedfaſt, unblameable, and unreproveable, wouldeſt gather us together into the kingdom of thy Chriſt our King, the God of every ſenſible and intelligent being. For to Thee, the Father, the Son, and the Holy Ghoſt, is due all glory, worſhip, and thankſgiving, honour, and adoration, now and for ever, throughout all ages, world without end.

And all the people ſhall ſay with a loud voice,

Amen.

Then the Prieſt ſhall ſay the Lord's prayer, the People repeating after him every petition.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then ſhall the Prieſt turn to the People, and ſay,

The peace of God be with you all.
Anſw. And with thy ſpirit.

Then the Deacon being turned to the People, ſhall ſay,

Let us commend our ſelves to God through his Chriſt.

Then

Then the Prieſt ſhall turn to the Altar, and ſay the following prayer.

O God, who art great, great in name, great in counſel, and mighty in thy works, the God and Father of thy holy Son Jeſus our Saviour: Look mercifully upon us, and upon this thy flock which thou haſt choſen through him to the glory of thy name. Sanctify us in body and ſoul; and grant, that we being cleanſed from all filthineſs of fleſh and ſpirit, may partake of the myſtick bleſſings now lying on thine altar; and judge none of us unworthy of them, but be thou our ſupporter, our helper, and defender, through thy Chriſt; with whom to Thee and the Holy Ghoſt, be glory, and honour, laud, praiſe, and thankſgiving, for ever and ever. *Amen.*

Then the Deacon being turned to the People, ſhall ſay,

Let us attend.

Then the Prieſt ſhall turn to the People, and ſay,

Holy things for Holy perſons.

And the People ſhall anſwer,

There is one Holy, one Lord, one Jeſus Chriſt, bleſſed for ever, to the glory of God the Father. Amen.

Here the Prieſt ſhall turn to the Altar, and ſay, the People joining with him.

Glory be to God in the higheſt, and on earth peace, good-will towards men: Hoſanna to the ſon of David: Bleſſed is the Lord God, who cometh in the name of the Lord, and hath manifeſted himſelf unto us. Hoſanna in the higheſt.

Then

Then ſhall the Prieſt receive the Euchariſt in both kinds himſelf, and then proceed to deliver the ſame in like manner to other Prieſts and Deacons, if any be there preſent, in order into their hands.

And when he receiveth or delivereth the oblation, he ſhall ſay,

The Body of Chriſt.

And the perſon receiving ſhall ſay, Amen.

And when he receiveth or delivereth the cup, he ſhall ſay,

The Blood of Chriſt, the cup of life.

And the perſon receiving ſhall ſay, Amen.

After all the Clergy have communicated, the officiateing Prieſt, or according to his direction any or all of the Prieſts or Deacons there preſent, ſhall adminiſter the Euchariſt in both kinds to the Deaconeſſes, and then to the People in order into their hands, and laſt of all to the children, according to the form above preſcribed.

Whilſt the Faithful are communicating, the following Pſalms, one or more of them, may be ſung or ſaid in this order: the 34*th, the* 45*th, the* 133*d, the* 145*th.*

When all have communicated, what remaineth of the conſecrated elements ſhall be reverently placed upon the Altar and covered with a fair linen cloth, or carried into the veſtry by the Deacon or Deacons.

Then the Deacon being turned to the People, ſhall ſay,

HAving now received the precious Body and Blood of Chriſt, let us give thanks to him, who hath vouchſafed to admit us to the participa-

tion of his holy myſteries; and let us beſeech him, that it may be, not to our condemnation but to our ſalvation, to the benefit of our ſouls and bodies, the preſervation of us in godlineſs, the remiſſion of our ſins, and obtaining the life of the world to come. Let us commend ourſelves to the only unbegotten God, and to his Chriſt.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Prieſt ſtanding before the Altar, ſhall ſay the following thankſgiving, the congregation kneeling.

O Lord God Almighty, the Father of Chriſt thy bleſſed Son, who heareſt thoſe that call upon thee with an upright heart, and knoweſt the ſupplications of thoſe who in ſilence pray unto thee: We give thee thanks for that thou haſt vouchſafed to make us partakers of thy holy myſteries, which thou haſt beſtowed upon us for the entire confirmation of our faith, for our preſervation in godlineſs, and the remiſſion of our ſins: For the name of thy Chriſt is called upon us, and we are joined unto thee. O thou, who haſt ſeparated us from the fellowſhip of the ungodly, unite us with thoſe who are conſecrated to thee in holineſs; eſtabliſh us in the truth by the power of thy Holy Spirit; enlighten our ignorance, ſupply our defects, and ſtrengthen our knowledge; preſerve thy prieſts unblameable in thy ſervice; keep the kings of the earth in peace, the rulers in righteouſneſs, the air in good temperature, the fruits of the ground in plenty, and the whole world by thine almighty providence. Pacify

the

the nations that delight in war, convert thoſe who are in error, confirm them that are newly converted, and ſanctify thy people; preſerve thoſe who are in the ſtate of virginity, keep them that are engaged in matrimony firm to the faith, and ſtrengthen all who live in chaſtity; bring the infants to years of maturity, [inſtruct the catechumens, and render them worthy of initiation, *This is to be omitted when there are no Catechumens*] and gather us all into the kingdom of heaven, through Jeſus Chriſt our Lord; with whom to Thee and the Holy Ghoſt be glory, honour, and adoration, world without end. *Amen.*

Then the Deacon being turned to the People, ſhall ſay,

Bow down your heads to God through his Chriſt, and receive the Benediction.

Then ſhall the Prieſt ſay the following prayer of Benediction, the People bowing their heads.

O Almighty God, true, infinite, and above all compariſon, who art every where, preſent in all things in an inexpreſſible manner, but not circumſcribed by place; who doſt not wax old with time, nor art terminated by the ſucceſſions of ages; who art not ſubject to generation, and ſtandeſt in no need of preſervation, but art incorruptible, invariable, and unchangeable; who dwelleſt in light inacceſſible, and art inviſible by nature; who art known to every reaſonable creature that ſeeketh thee in uprightneſs, and art found by all that ſearch after thee in love: O God of Iſrael, the God of thy people who believe in Chriſt, mercifully hear me for thy name's ſake, and bleſs theſe thy ſervants who bow down their necks unto thee; grant unto

them the requeſts of their hearts as may be moſt expedient for them, and ſuffer none of them to be caſt out of thy kingdom; but ſanctify and keep them, protect, defend, and deliver them from the Adverſary and from every enemy; guard their habitations, and preſerve their going out and their coming in: For to Thee belongeth all glory, praiſe, and majeſty, worſhip, and adoration, and to thy Son Jeſus, thy Chriſt, our Lord and God and King, and to the Holy Spirit, now and for ever, world without end. *Amen.*

And after a pauſe, the Deacon ſhall ſay to the People,

Depart in peace.

The Bread for the Euchariſt may either be unleavened or ſuch as is uſual to be eaten, but the beſt and pureſt Wheat-Bread that conveniently may be gotten.

And the Euchariſt ſhall be celebrated on every feſtival at leaſt for which proper leſſons are appointed; and all the Faithful are to frequent it conſtantly, unleſs ſickneſs or other juſt and urgent occaſions hinder them.

Note, *the Prieſt ſhall always conſecrate more than is neceſſary for the communicants; and the remainder of the conſecrated elements he ſhall carefully reſerve for the uſe of the ſick, or other perſons who for any urgent cauſe deſire to communicate at their houſes. But if there be not perſons enow to receive the reſerved elements, the Prieſt and Deacon ſhall devoutly and reverently receive them, either together or ſeparately, on one day or more, according to their*

their diſcretion, always obſerving that ſome of the conſecrated elements be conſtantly reſerved in the Veſtry or ſome other convenient place in the Church under a ſafe lock, of which both the Prieſt and Deacon are to have a key.

The money given at the Offertory being the free-will offerings of the People to God, and ſolemnly devoted to him, the Prieſt ſhall take ſo much out of it as will defray the charge of the Bread and Wine; and the remainder he ſhall keep or part of it, or diſpoſe of it or part of it to pious or charitable uſes, according to the direction of the Biſhop.

THE

MINISTRATION

OF

Publick Baptiſm of Infants,

To be uſed in the Church.

The moſt ſolemn times for the adminiſtration of Publick Baptiſm are the Night before Eaſter, Eaſter-day, and Whitſunday. Publick Baptiſm may alſo be adminiſtred on any day between Eaſter and Pentecoſt.

And note, that there ſhall be a Sponſor or Surety for every child to be baptized, which Sponſor ſhall be the Father or Mother of the child, if either of them is to be had, otherwiſe the Sponſor may be any one of the Faithful above ſixteen years of age.

When there are children to be baptized, the parents or others ſhall give knowledge thereof to the Deacon or Prieſt. And then the Sponſors and the People with the children muſt be ready at the Church-door at the time that the Prieſt by his diſcretion ſhall appoint. And the Prieſt and Deacon coming to the Church-

Church-door, and ſtanding there, the Prieſt ſhall ſay to the Sponſors holding the children,

Have theſe children been already baptized or no?

If they anſwer, No; *then ſhall the Deacon proceed as followeth.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; let us call upon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *theſe children* that thing which by nature *they* cannot have, that *they* may be baptized with Water and the Holy Ghoſt, and be received into Chriſt's holy church, and be made *lively members* of the ſame.

People. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſay,

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark, and alſo didſt ſafely lead the children of Iſrael thy people through the Red-ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctify the element of Water to the myſtical waſhing away of ſin: We beſeech thee of thine infinite mercy that thou wilt graciouſlly look upon *theſe children*; waſh *them*, and ſanctify *them* with the Holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſt's church; and being

ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty ever-living God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his apoſtles that they ſhould make diſciples of all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghoſt: We call upon thee for *theſe infants*, that *they* coming to thy holy baptiſm may obtain remiſſion of *their* ſins by ſpiritual regeneration: Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk and ye ſhall have, ſeek and ye ſhall find, knock and it ſhall be opened unto you: So give now unto us that aſk, let us that ſeek find, open the gate unto us that knock; that *theſe infants* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

Then ſhall the Prieſt blow upon every child's face, and ſign them with the ſign of the croſs upon the forehead, after which he ſhall ſay,

I Command thee, thou unclean ſpirit, in the name of the Father, and of the Son, and of the Holy Ghoſt, that thou come out of and depart from *theſe infants*, whom our Lord Jeſus Chriſt hath vouchſafed to call to his holy baptiſm, to be made members of his body, and of his holy congregation.

There-

Therefore, thou curſed ſpirit, remember thy ſentence, remember thy judgment, remember the day to be at hand, wherein thou ſhalt burn in fire everlaſting, prepared for thee and thine angels: And preſume not hereafter to exerciſe any tyranny towards *theſe infants*, whom Chriſt hath bought with his precious blood, and by this his holy baptiſm calleth to be of his flock.

Then ſhall the Deacon ſay,

Hear the words of the Goſpel written by Saint Mark, in the tenth chapter, at the thirteenth verſe.

People. Glory be to thee, O Lord.

Then ſhall the Deacon read the Goſpel.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not, for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

And the Goſpel ended, the Deacon ſhall ſay,

Here endeth the Holy Goſpel.

People. Thanks be to thee, O Lord.

Then

Then ſhall the Prieſt make this brief exhortation upon the words of the Goſpel.

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *theſe* preſent *infants*, that he will embrace *them* with the arms of his mercy, that he will give unto *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good-will of our heavenly Father towards *theſe infants*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *theſe infants* to his holy baptiſm, let us faithfully and devoutly give thanks unto him.

Then ſhall the Prieſt ſay the following thankſgiving.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee. Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe infants*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then

Then ſhall the Prieſt take one of the children by the right hand, the others being brought after him; and as he walketh towards the Baptiſtery or Font, he ſhall ſay,

THE Lord vouchſafe to receive *you* into his holy houſhold, and to keep and govern *you* always in the ſame, that *ye* may have everlaſting life. *Amen.*

When they are all come with the People to the Baptiſtery or Font, which is then to be filled with pure water, the Prieſt ſhall ſpeak to the Sponſors on this wiſe.

DEarly beloved, *ye have* brought *theſe children* here to be baptized, *ye have* prayed that our Lord Jeſus Chriſt would vouchſafe to receive *them*, to releaſe *them* of *their* ſins, to ſanctify *them* with the Holy Ghoſt, to give *them* the kingdom of heaven and everlaſting life. *Ye have* heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that *ye have* prayed for; which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *theſe infants* muſt alſo faithfully for *their* parts, promiſe by *you* who *are their ſureties*, that *they* will renounce the devil and all his works, and conſtantly believe God's holy word, and obediently keep his commandments. I demand therefore,

Then ſhall the Prieſt demand of each Sponſor ſeverally looking towards the Weſt,

DOST thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of

of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow them nor be led by them?

Then the Sponſor holding the child in one arm, ſhall ſtretch out the other hand, and ſay aloud,

I renounce them all.

Then the Sponſor ſhall turn to the Eaſt, and the Prieſt ſhall proceed thus.

Doſt thou aſſociate thy ſelf to Chriſt, and enter into covenant with him?

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer,

I do.

Pr. Doſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hades, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The Holy Catholick Church; The communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; And everlaſting life after death?

And

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer,

All this I ſtedfaſtly believe.

Pr. Wilt thou be baptized in this faith?

And the Sponſor bowing ſhall anſwer,

That is my deſire.

Pr. Wilt thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer,

I will.

Then the Prieſt asking the Sponſor the name, ſhall anoint the child with the Holy Oil, making the ſign of the Croſs upon it's forehead, breaſt, and palms of the hands, and ſaying,

N. the ſervant of God is anointed with Holy Oil, and ſigned with the ſign of the Croſs, in token that hereafter *he* may not be aſhamed to confeſs the faith of Chriſt crucified, but may have courage and ſtrength to fight manfully under his banner againſt ſin, the world, and the devil, and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

And thus ſhall it be ſaid and done to each Sponſor and child ſeparately; after which the Prieſt ſhall ſay,

O Merciful God, grant that the old Adam in *theſe children* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live, and govern all things, world without end. *Amen.*

Then the Prieſt ſhall conſecrate the water, ſaying,

WE bleſs thee, we glorify thee, O Lord God Almighty, the Father of the only-begotten God; we give thee thanks for that thou haſt ſent thy Son to be made Man for us and for our ſalvation, and for that he vouchſafed during his incarnation to be obedient in all things, to preach the kingdom of heaven, the remiſſion of ſins, and the reſurrection of the dead. We alſo adore thee, O thou only-begotten God the Son, and give thanks to thee, and through thee to the Father, for that thou didſt ſubmit to ſuffer death upon the croſs for all men, appointing the baptiſm of regeneration as the type or ſymbol thereof. We farther praiſe thee, O God, thou Lord of the univerſe, through the name of Chriſt, in the Holy Ghoſt, for that thou didſt not utterly caſt off mankind, but at different ſeaſons didſt exerciſe different diſpenſations of thy providence over them. At firſt thou gaveſt to Adam in Paradiſe that Paradiſe for an habitation of pleaſure, and on account of thy providence didſt lay a command upon him; which when he had tranſgreſſed, thou didſt juſtly expel him; yet in thy goodneſs thou

didſt

didſt not abandon and reject him, but didſt inſtruct and chaſtiſe his poſterity in various manners, and at laſt didſt ſend thy Son to be made Man for the ſake of men, and to take upon him all the paſſions of human nature, ſin only excepted. Do thou therefore, O Lord God, look down from heaven, and ſanc✠tify *here the Prieſt is to make the ſign of the croſs over the water* this water; give it grace and power, that *they* who *are* to be baptized therein, according to the command of thy Chriſt, may be crucified with him and die with him, may be buried with him, and riſe again with him to the adoption which cometh by him, that ſo *they* may die unto ſin and live unto righteouſneſs, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Then ſhall the Prieſt take each child into his hands, and dip it in the water three times, once at the diſtinct name of each Perſon of the Bleſſed Trinity, ſaying,

N. the ſervant of God is baptized In the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then ſhall the children be cloathed in white garments, and the Prieſt ſhall ſay,

TAke *theſe* white *garments* for a token of the innocency, which by God's grace is given *you* in the holy myſtery of baptiſm, and for a ſign whereby *ye are* admoniſhed ſo long as *ye live*, to give *your ſelves* to innocence of living: And may *ye* bring *them* forth without ſpot before the tribunal of our Lord Jeſus

Jeſus Chriſt, and be *partakers* of the rewards of holineſs and purity in the life everlaſting. *Amen.*

Then ſhall each child's Sponſor give it the kiſs of peace, and the Prieſt ſhall give the children a little of the conſecrated Milk and Honey, and ſhall ſay,

BE *ye* admitted into the congregation of Chriſt's flock, receive the kiſs of peace, and taſte of this Milk and Honey in token of *your* ſpiritual infancy, and of *your* entrance into the true land of promiſe, the church; and may *ye* at the laſt day enter into the land of eternal reſt, the kingdom of heaven, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Sponſors in the name of the children ſay aloud the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then ſhall the Prieſt pronounce this Bleſſing over the baptized children.

ALmighty God, the Father of Chriſt his only-begotten Son, give *you bodies* undefiled, pure *hearts*, and watchful *minds*, knowledge without error, and the powerful influence of his Holy Spirit, that *ye may* obtain and aſſuredly enjoy the truth, through his Chriſt; by whom glory be to the Father in the Holy Ghoſt, for ever and ever. *Amen.*

Then

Then ſhall the Deacon ſay,

SEeing now, dearly beloved, that *theſe children are* regenerate and grafted into the body of Chriſt's church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *theſe children* may lead the reſt of *their lives* according to this beginning.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſay;

WE yield thee hearty thanks, moſt merciful Father, for that it hath pleaſed thee to regenerate *theſe infants* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy church. And humbly we beſeech thee to grant, that *they* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *they are* made *partakers* of the death of thy Son, *they* may alſo be *partakers* of his reſurrection; ſo that finally with the reſidue of thy holy church, *they* may be *inheritours* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

Then ſhall the Prieſt ſay to the Sponſors this exhortation following.

FOraſmuch as *theſe children have* promiſed, by *you their ſureties*, to renounce the devil and all his works, to believe in God, and to ſerve him; *ye* muſt remember, that it is *your* part and duty to ſee that *theſe infants* be taught, ſo ſoon as *they* ſhall be

able to learn, what a ſolemn vow, promiſe, and profeſſion, *they have* here made by *you.* And that *they* may know theſe things the better, *ye* ſhall call upon *them* to hear ſermons; and chiefly *ye* ſhall provide that *they* may learn the Creed, the Lord's prayer, and the ten Commandments, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and *ye ſhall* uſe *your* utmoſt *endeavours,* that *theſe children* may be virtuouſly brought up to lead a godly and chriſtian life; remembring always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

Then ſhall the Deacon add, and ſay,

Ye are to take care, that *theſe children* be brought to the Biſhop to be confirmed by him ſo ſoon as conveniently may be, that ſo *they* may be admitted to the holy communion.

Note, that if the number of children to be baptized and multitude of people preſent be ſo great, that they cannot conveniently ſtand at the Church-door; then let them ſtand within the Church in ſome convenient place nigh unto the Church-door, and there let all things be ſaid and done, appointed to be ſaid and done at the Church-door.

THE

THE
Miniſtration *of* Publick Baptiſm
OF
ADULT CATECHUMENS,
OR
Such as are of riper years, and able to anſwer for themſelves.

When Catechumens are to be baptized, they ſhall give in their names before Lent, deſiring to be baptized at the approaching Paſchal Feſtival.

And the Prieſt or Deacon ſhall examine whether they be ſufficiently inſtructed in the principles of the Chriſtian religion, and exhort them to prepare themſelves with prayers and faſting for the receiving of this Holy Sacrament.

And if they ſhall be found fit, then the Sponſors or Witneſſes (who ſhall be of the Faithful and above ſixteen years of age, a Man for a Male-Catechumen and a Woman for a Female-Catechumen) and the People with the Candidates for Baptiſm muſt be ready at the Church-door at the time that the Prieſt by his diſcretion ſhall appoint. And the Prieſt and Deacon coming to the Church-

door, and ſtanding there, the Prieſt ſhall ſay to the perſons that are to be baptized.

Have ye been already baptized or no?

If they anſwer, No; *then ſhall the Deacon proceed as followeth.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh, is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; let us call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *theſe perſons* that thing which by nature *they* cannot have, that *they* may be baptized with Water and the Holy Ghoſt, and be received into Chriſt's Holy Church, and be made lively *members* of the ſame.

People. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſay, the perſons to be baptized kneeling,

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark, and alſo didſt ſafely lead the children of Iſrael thy people through the Red-ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctify the element of Water to the myſtical waſhing away of ſin: We beſeech thee of thine infinite

mercy,

mercy, that thou wilt graciouſly look upon *theſe* thy ſervants; waſh *them*, and ſanctify *them* with the Holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſt's church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his apoſtles that they ſhould make diſciples of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt: We call upon thee for *theſe perſons*, that *they* coming to thy holy baptiſm may obtain remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, aſk and ye ſhall have, ſeek and ye ſhall find, knock and it ſhall be opened unto you: So give now unto us that aſk, let us that ſeek find, open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

Then the Prieſt ſhall blow upon the face of every perſon to be baptized, and ſign them with the ſign of the croſs upon the forehead, after which he ſhall ſay,

ICommand thee, thou unclean ſpirit, in the name of the Father, and of the Son, and of the Holy

Ghoſt, that thou come out of and depart from *theſe perſons*, whom our Lord Jeſus Chriſt hath vouchſafed to call to his holy baptiſm, to be made members of his body and of his holy congregation. Therefore, thou curſed ſpirit, remember thy ſentence, remember thy judgment, remember the day to be at hand, wherein thou ſhalt burn in fire everlaſting, prepared for thee and thine angels: And preſume not hereafter to exerciſe any tyranny towards *theſe perſons*, whom Chriſt hath bought with his precious blood, and by this his holy baptiſm calleth to be of his flock.

Then ſhall the perſons to be baptized ſtand up, and the Deacon ſhall ſay,

Hear the words of the Goſpel written by S. John, in the third chapter, beginning at the firſt verſe.

People. Glory be to thee, O Lord.

Then ſhall the Deacon read the Goſpel.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaid unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.

ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

And the Goſpel ended, the Deacon ſhall ſay,

Here endeth the Holy Goſpel.

People. Thanks be to thee, O Lord.

After which the Prieſt ſhall ſay this exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt chapter of Saint Mark's Goſpel) he gave command to his apoſtles ſaying, Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the apoſtle, when upon his firſt preaching of the goſpel many were pricked at the heart, and ſaid to him and the reſt of the apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save

yourſelves from this untoward generation. For (as the ſame apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, if *they* truly repent and come unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good-will of our heavenly Father towards *theſe perſons* declared by his own Son Jeſus Chriſt, let us faithfully and devoutly give thanks unto him.

Then ſhall the Prieſt ſay the following thankſgiving, the perſons to be baptized kneeling.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt who liveth and reigneth with Thee and the Holy, Spirit, now and for ever. *Amen.*

Then

Then ſhall the perſons to be baptized ſtand up, and the Prieſt ſhall take one of them by the right hand, the others walking after him; and as he walketh towards the Baptiſtery, he ſhall ſay,

THE Lord vouchſafe to receive *you* into his holy houſhold, and to keep and govern *you* always in the ſame, that *ye* may have everlaſting life. *Amen.*

When they are all come with the People to the Baptiſtery, which is then to be filled with pure water, the Prieſt ſhall ſpeak to the perſons to be baptized on this wiſe.

WELl-beloved, who are come hither deſiring to receive holy baptiſm, *ye* have heard how the congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive *you* and bleſs *you*, to releaſe *you* of *your* ſins, to ſanctify *you* with the Holy Ghoſt, to give *you* the kingdom of heaven and everlaſting life. *Ye* have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his holy word, to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for *your* part promiſe in the preſence of *theſe your witneſſes* and of this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy word, and obediently keep his commandments. I demand therefore,

Then ſhall the Prieſt demand of each perſon to be baptized ſeverally, looking towards the Weſt,

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow them nor be led by them?

Then the perſon to be baptized ſhall ſtretch out his or her hands, and ſay aloud,

I renounce them all.

Then the perſon to be baptized ſhall turn to the Eaſt, and the Prieſt ſhall proceed thus.

Doſt thou aſſociate thy ſelf to Chriſt, and enter into covenant with him?

And the perſon to be baptized lifting up his or her hands and eyes towards heaven, ſhall anſwer,

I do.

Pr. Doſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hades, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And

And doſt thou believe in the Holy Ghoſt; The Holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; And everlaſting life after death?

And the perſon to be baptized lifting up his or her hands and eyes towards heaven, ſhall anſwer,

All this I ſtedfaſtly believe.

Pr. Wilt thou be baptized in this faith?

And the Perſon to be baptized bowing ſhall anſwer,

That is my deſire.

Pr. Wilt thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

And the Perſon to be baptized lifting up his or her hands and eyes towards heaven, ſhall anſwer,

I will.

Then the Prieſt asking the Sponſor the name, ſhall anoint each perſon to be baptized ſeparately with the Holy Oil, making the ſign of the Croſs upon his or her forehead, breaſt, and the palms of the hands, ſaying: (the perſon to be baptized kneeling)

N. the ſervant of God is anointed with Holy Oil, and ſigned with the ſign of the Croſs, in token that hereafter *he* may not be aſhamed to confeſs the faith of Chriſt crucified, but may have courage and ſtrength to fight manfully under his banner againſt ſin, the world, and the devil, and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

Then

Then ſhall the Prieſt ſay,

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them.* *Amen.*

Grant that all carnal affections may die in *them,* and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live, and govern all things, world without end. *Amen.*

Then ſhall the Prieſt conſecrate the Water, ſaying,

WE bleſs thee, we glorify thee, O Lord God Almighty, the Father of the only-begotten God; we give thee thanks for that thou haſt ſent thy Son to be made Man for us and for our ſalvation, and for that he vouchſafed during his incarnation to be obedient in all things, to preach the kingdom of heaven, the remiſſion of ſins, and the reſurrection of the dead. We alſo adore thee, O thou only-begotten God the Son, and give thanks to thee, and through thee to the Father, for that thou didſt ſubmit to ſuffer death upon the croſs for all men, appointing the baptiſm of regeneration as the type or ſymbol thereof. We farther praiſe thee, O God, thou Lord of the univerſe, through the name of Chriſt, in the Holy Ghoſt, for that thou didſt not utterly caſt off mankind, but at different ſeaſons didſt exerciſe different diſpenſations of thy providence over them.

At

At firſt thou gaveſt to Adam in Paradiſe that Paradiſe for an habitation of pleaſure, and on account of thy providence didſt lay a command upon him; which when he had tranſgreſſed, thou didſt juſtly expel him; yet in thy goodneſs thou didſt not abandon and reject him, but didſt inſtruct and chaſtiſe his poſterity in various manners, and at laſt didſt ſend thy Son to be made Man for the ſake of men, and to take upon him all the paſſions of human nature, ſin only excepted. Do thou therefore, O Lord God, look down from heaven, and ſanc✠tify *Here the Prieſt is to make the ſign of the croſs over the water* this Water; give it grace and power, that *they* who *are* to be baptized therein, according to the command of thy Chriſt, may be crucified with him and die with him, may be buried with him, and riſe again with him to the adoption which cometh by him, that ſo *they* may die unto ſin and live unto righteouſneſs, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then the Prieſt ſhall withdraw, and the perſons to be baptized ſhall be decently put into the water by one or more Deacons or Deaconeſſes. After which the Prieſt ſhall come, and ſhall dip each perſon in the water three times, once at the diſtinct name of each Perſon of the Bleſſed Trinity, ſaying:

N. the ſervant of God is baptized In the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then

Then ſhall the Prieſt withdraw again, and the perſons baptized ſhall be decently taken out of the water by one or more Deacons or Deaconeſſes, and with their aſſiſtance ſhall put on their white garments, and the Prieſt ſhall draw near and ſay to them ſtanding,

TAKE *theſe* white *garments* for a token of the innocency, which by God's grace is given *you*, in the holy myſtery of baptiſm, and for a ſign whereby *ye are* admoniſhed ſo long as *ye live*, to give *your ſelves* to innocence of living: And may *ye* bring *them* forth without ſpot before the tribunal of our Lord Jeſus Chriſt, and be *partakers* of the rewards of holineſs and purity in the life everlaſting. *Amen.*

Then ſhall each perſon's Sponſor give him or her the kiſs of peace, and the Prieſt ſhall give them a little of the conſecrated Milk and Honey, and ſhall ſay,

BE *ye* admitted into the congregation of Chriſt's flock, receive the kiſs of peace, and taſte of his Milk and Honey in token of *your* ſpiritual infancy, and of *your* entrance into the true land of promiſe, the church; and may *ye* at the laſt day enter into the land of eternal reſt, the kingdom of heaven, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall all the perſons baptized, ſtanding upright, ſay aloud the Lord's prayer, and the Collect following.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day

day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

COLLECT.

ALmighty God, Father of thy Chriſt thine only-begotten Son, give me a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of thy Holy Spirit, that I may obtain and aſſuredly enjoy the truth, through thy Chriſt, by whom glory be to thee in the Holy Ghoſt, for ever and ever. Amen.

Then ſhall the Deacon ſay,

SEeing now, dearly beloved, that *theſe perſons are* regenerate and grafted into the body of Chriſt's church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *theſe perſons* may lead the reſt of *their lives* according to this beginning.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, for that it hath pleaſed thee to regenerate *theſe perſons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to corporate *them* into thy holy church. And humbly we beſeech thee to grant, that *they* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin;

ſin; and that as *they are* made *partakers* of the death of thy Son, *they* may alſo be *partakers* of his reſurrection; ſo that finally with the reſidue of thy holy church, *they* may be *inheritours* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

Then ſhall the Prieſt ſay this exhortation following, ſpeaking to the Sponſors firſt.

FOraſmuch as *theſe perſons have* promiſed in *your* preſence to renounce the devil and all his works, to believe in God, and to ſerve him; *ye* muſt remember that it is *your* part and duty to put *them* in mind, what a ſolemn vow, promiſe, and profeſſion *they have* now made before this congregation, and eſpecially before *you their* choſen *witneſſes.* And *ye are* alſo to call upon *them* to uſe all diligence to be farther inſtructed in God's holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

And then ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,

AND as for *you*, who *have* now by baptiſm put on Chriſt, it is *your* part and duty alſo, being made the *children* of God and of the light by faith in Jeſus Chriſt, to walk anſwerably to *your* Chriſtian calling, and as becometh *the children* of light: remembring always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from ſin and riſe again unto righteouſneſs, continually mortifying all our evil and

and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

Then ſhall the Deacon add and ſay,

YE *are* to take care, that *ye come* to the Biſhop to be confirmed by him ſo ſoon as conveniently may be, that ſo *ye* may be admitted to the holy communion.

The

The FORM of
Conſecrating the OIL for BAPTISM.

When the Oil for Baptiſm is to be conſecrated, the Deacon immediately after the Nicene Creed in the Euchariſtick Service, ſhall bring a proper quantity of ſweet Oil of Olives in a decent veſſel to the Biſhop, who ſhall place it upon the Altar; and then turning to the People, he ſhall ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

Then the People ſhall kneel down; and the Biſhop turning to the Altar, and ſtanding before it, ſhall ſay the following prayer.

O Almighty God, Father of Chriſt, and King of every ſenſible and intelligent Being, ſanc✠tify *Here the Biſhop is to make the ſign of the croſs over the Oil* this Oil in the name of the Lord Jeſus; and grant it ſpiritual grace and efficacious power, that it may be ſubſervient to the remiſſion of ſins, and may be a ſtrengthening preparation for Baptiſm, that they who ſhall be anointed therewith, being freed from all ungodlineſs, may become worthy

thy of initiation, according to the command of thine only-begotten Son Jeſus Chriſt our Lord; through whom glory, honour, and adoration be to Thee, in the Holy Ghoſt, world without end. *Amen.*

Then the People ſhall riſe, and the Deacon ſhall carry the conſecrated Oil into the Veſtry, or to ſome other convenient place.

Note, every Prieſt muſt take care to apply to the Biſhop for conſecrated Oil, who ſhall upon ſuch their application furniſh them therewith.

The FORM of Conſecrating the MILK and HONEY for the Baptized.

When the Milk and Honey for the Baptized are to be conſecrated, the Deacon immediately after the Nicene Creed in the Euchariſtick Service, ſhall bring a proper quantity of Milk and Honey mixed together in a decent veſſel to the Biſhop, who ſhall place it upon the Altar; and then turning to the People, he ſhall ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

Then the People ſhall kneel down; and the Biſhop turning to the Altar, and ſtanding before it, ſhall ſay the following prayer.

O Almighty God, who didſt bring thy choſen people into a land flowing with milk and honey, a figure of the ſpiritual land of reſt, thy holy church; and who haſt taught us as new-born babes to deſire the ſincere milk of thy word: Bleſs *Here the Biſhop is to make the ſign of the croſs over the Milk and Honey* theſe thy creatures of Milk and Honey;

Honey; and grant that all thoſe who after baptiſm ſhall taſte thereof, may be adopted into thy family, may preſerve their baptiſmal innocence, and may at length be fed with that bleſſed milk and honey, which floweth for ever in the heavenly Jeruſalem, the city that is above, through thine only-begotten Son Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Then the People ſhall riſe, and the Deacon ſhall carry the conſecrated Milk and Honey into the Veſtry, or to ſome other convenient place.

Note, every Prieſt muſt take care to apply to the Biſhop for conſecrated Milk and Honey, who ſhall upon ſuch their application furniſh them therewith.

The ORDER of CONFIRMATION, OR, Laying on of hands upon thoſe that are baptized.

At the time appointed, all that are to be then confirmed, being placed, the Adults and the Sponſors with the children in their arms ſtanding in order before the Biſhop, he ſhall begin the office thus.

Biſhop. Our help is in the name of the Lord;

Anſw. Who hath made heaven and earth.

Biſh. Bleſſed be the name of the Lord:

Anſw. Henceforth world without end.

Biſh. The Lord be with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

Here all ſhall kneel down except the Biſhop, who ſhall proceed, ſaying,

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by Water and the Holy Ghoſt, and haſt thereby given unto them remiſſion of all their ſins: Send down from heaven,

heaven, we beſeech thee, O Lord, thine Holy Ghoſt the Comforter upon them; and daily increaſe in them thy manifold gifts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs, and fill them with the ſpirit of thy holy fear now and ever. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy beloved Son's holy croſs and paſſion. Mercifully confirm and ſtrengthen them with the inward unction of thy Holy Ghoſt unto everlaſting life. *Amen.*

Then the People riſing, and the Adults to be confirmed and the Sponſors with the children in their arms, kneeling in order before the Biſhop, (though it be Sunday or between Eaſter and Pentecoſt,) he ſhall anoint them ſeverally with the Holy Chriſm or Ointment, making the ſign of the croſs upon their forehead, and ſaying,

N. the ſervant of God is ſealed with the ſeal of the Croſs, and anointed with Holy Ointment, as an emblem of the inward unction of the Holy Spirit, In the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then the Biſhop ſhall lay his hands upon the perſon's head, and ſay,

DEfend, O Lord, this thy child [*or* this thy ſervant] with thy heavenly grace, that *he* may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until *he* come unto thine everlaſting kingdom. *Amen.*

And thus ſhall the Biſhop do to every perſon that is to be confirmed, one after another; after which done, the Deacon ſhall turn to the People and ſay,

Let us attend.

Then ſhall the Biſhop ſay the following prayer.

O Lord God, who art unbegotten and without ſuperiour; thou Lord of all, who haſt made the ſweet ſavour of the knowledge of the goſpel to go forth among all nations: Do thou now grant that this Chriſm may be effectual in theſe baptized children, [*or* perſons,] that the ſweet ſavour of thy Chriſt may remain firm and ſtable in them, and that they dying with him in his death, may riſe again with him in his reſurrection, and live together with him; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Then ſhall the Biſhop ſay to the People,

The peace of the Lord be always with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

And all kneeling down, except the Biſhop, he ſhall ſay the Lord's prayer, the People repeating it after him.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day

day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then ſhall the Biſhop ſay the following prayer.

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things, which are good and acceptable unto thy divine majeſty: We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy apoſtles) we have now laid our hands, as a ſure token of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt; who with Thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

Then ſhall the Biſhop bleſs them, ſaying thus,

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

Note, that if a child's Sponſor at Baptiſm die before it be confirmed, or be ſick at the time of Confirmation, or through any other urgent cauſe cannot be preſent at the Confirmation; then ſome other proper perſon ſhall hold the child, and be a witneſs of it's Confirmation.

Note,

Note, that they who through neceſſity have received private Baptiſm, and have been anointed with the holy Chriſm by a Prieſt, ſhall be confirmed by themſelves; in which caſe the Biſhop ſhall uſe the foregoing office, except that he ſhall omit the anointing and the ſign of the croſs, and ſhall only lay his hands upon every one to be confirmed, and ſay,

DEfend, O Lord, this thy child [*or* this thy ſervant] with thy heavenly grace, that *he* may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until *he* come unto thine everlaſting kingdom. *Amen.*

Then ſhall the Deacon ſay to the People,

Let us attend.

Then ſhall the Biſhop ſay to the People,

The peace of the Lord, &c. *and ſo proceed as before appointed.*

The

The FORM of
Conſecrating the CHRISM for Confirmation.

When the Chriſm for Confirmation is to be conſecrated, the Deacon immediately after the Nicene Creed in the Euchariſtick Service, ſhall bring a proper quantity of Chriſm or Ointment (made of ſweet Oil of Olives and precious Balſam commonly called Balm of Gilead) in a decent veſſel to the Biſhop, who ſhall place it upon the Altar; and then turning to the People, he ſhall ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

Then the People ſhall kneel down; and the Biſhop turning to the Altar, and ſtanding before it, ſhall ſay the following prayer.

WE give thanks to thee, O God, the creator of the univerſe, both for the fragrancy of the ointment, and for the immortality which thou haſt revealed unto us by thy Son Jeſus: Do thou now, O Lord of mercies and Father of lights, from whom every good and perfect gift proceedeth, ſend down thine Holy Spirit to ſanc✠tify *Here the Biſhop*

is to make the ſign of the croſs over the Chriſm this Ointment: And grant, that all thoſe who after baptiſm ſhall be anointed therewith, may be cleanſed and purified both in body and ſoul, may be confirmed in godlineſs, and may obtain the bleſſings of the Holy Ghoſt; who, with the Father and the Son, liveth and reigneth ever one God, world without end. *Amen.*

Then the People ſhall riſe, and the Deacon ſhall carry the conſecrated Chriſm into the Veſtry, or to ſome other convenient place.

Note, every Prieſt muſt take care to apply to the Biſhop for conſecrated Chriſm, who ſhall upon ſuch their application furniſh them therewith.

THE

THE

MINISTRATION

OF

Private Baptiſm of Infants

In Houſes.

If a child is in danger of death, ſo that neceſſity requires it to be baptized at home, then Baptiſm ſhall be adminiſtred on this faſhion.

Let the Prieſt of the Pariſh (or in his abſence any other lawful Prieſt that can be procured) begin with the Exhortation and the two Prayers following it in the Office of Publick Baptiſm of Infants before preſcribed.

Then let the Prieſt exorcize the child, and anoint it (being named by ſome one that is preſent) with the Holy Oil, and ſay the ſuffrages which follow after it, and the prayer of conſecration of the Water, as ordered in the ſame Office.

Then the Prieſt ſhall baptize the child, pouring water upon it three times, once at the diſtinct name of each Perſon of the Bleſſed Trinity, ſaying,

N. the ſervant of God is baptized In the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Note,

Note, that if the time and preſent exigence will not ſuffer all this to be done, the Prieſt may begin with exorcizing the child, and then anoint it with the Holy Oil, and proceed as above preſcribed; and if the caſe be very extream, he may baptize the child directly.

Then ſhall the Prieſt anoint the child with the Holy Chriſm, making the ſign of the croſs upon it's forehead, and ſaying,

N. the ſervant of God is ſealed with the ſeal of the Croſs, and anointed with Holy Ointment, as an emblem of the inward unction of the Holy Spirit, In the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then ſhall the Prieſt ſay the following prayer.

O Lord God, who art unbegotten and without ſuperiour; thou Lord of all, who haſt made the ſweet ſavour of the knowledge of the goſpel to go forth among all nations: Do thou now grant, that this Chriſm may be effectual in this baptized child, that the ſweet ſavour of thy Chriſt may remain firm and ſtable in *him*, and that *he* dying with him in his death, may riſe again with him in his reſurrection, and live together with him; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then ſhall the Prieſt give the child the Holy Sacrament of Chriſt's Body and Blood: After which he ſhall conclude with this Bleſſing.

THE grace of our Lord Jeſus Chriſt, and the Love of God, and the fellowſhip of the Holy Ghoſt, be with us now and evermore. *Amen.*

Note,

Note, if no Prieſt can be procured, a Deacon may baptize the child according to the directions above preſcribed, except that he ſhall omit the conſecration of the Water, and the anointing the child with the Holy Chriſm, but immediately after baptizing it, ſhall conclude with the Bleſſing: After which as ſoon as a Prieſt can be procured, he ſhall anoint the child with the Holy Chriſm, and give it the Holy Sacrament of Chriſt's Body and Blood: But if a Prieſt cannot be had, the Deacon may communicate the child.

If the child which is after this ſort baptized, do afterward live, it muſt be brought by the Sponſor to the Church-door, at the time that the Prieſt by his diſcretion ſhall appoint; to the intent that if the Prieſt of the ſame Pariſh did himſelf baptize that child, the congregation may be certified of the true form of Baptiſm, by him privately before uſed: in which caſe he ſhall ſay thus.

I Certify you, that according to the due and preſcribed order of the church, *at ſuch a time* and *at ſuch a place* before *divers witneſſes* I baptized with Water In the name of the Father, and of the Son, and of the Holy Ghoſt, this child, who being conceived and born in ſin, is now by the laver, &c. *proceeding according to the form ſet down hereafter.*

But if the child were baptized by any other lawful Prieſt or Deacon; then the Prieſt of the Pariſh where the child was born or baptized, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if the Sponſor that brings any child to church, do anſwer that the ſame child is already

already baptized, then ſhall the Prieſt examine him or her farther, ſaying,

By whom was this child baptized?
Who was preſent, when this child was baptized?
With what matter was this child baptized?
With what words was this child baptized?

And if the Prieſt ſhall find by the anſwers of the child's Sponſor, that all things were done as they ought to be; then ſhall not he baptize the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certify you, that in this caſe all is well done, and according to due order concerning the baptizing of this child; who being conceived and born in ſin, is now by the laver of regeneration in Baptiſm, received into the number of the children of God and of the heirs of everlaſting life. For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the Holy Goſpel doth witneſs to our comfort.

Then ſhall the Deacon ſay,

Hear the words of the Goſpel written by Saint Mark, in the tenth chapter, at the thirteenth verſe.

People. Glory be to thee, O Lord.

Then ſhall the Deacon read the Goſpel.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the

the little children to come unto me, and forbid them not, for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

And the Goſpel ended, the Deacon ſhall ſay,

Here endeth the Holy Goſpel.

People. Thanks be to thee, O Lord.

Then ſhall the Prieſt take the child by the right hand; and as he walks towards the Baptiſtery or Font, he ſhall ſay,

THE Lord vouchſafe to receive thee into his holy houſhold, and to keep and govern thee always in the ſame, that thou mayeſt have everlaſting life. *Amen.*

When they are all come to the Baptiſtery or Font, the Prieſt ſhall make this brief exhortation upon the words of the Goſpel.

BEloved, ye have heard in the Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto *him*

the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſuaded of the good-will of our heavenly Father, declared by his Son Jeſus Chriſt, towards this infant, let us faithfully and devoutly give thanks unto him.

Then ſhall the Prieſt ſay the following thankſgiving.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then ſhall the Prieſt ſpeak to the Sponſor on this wiſe.

DEarly beloved, thou haſt brought this child here to be received into the congregation of Chriſt's flock; thou haſt heard what our Lord Jeſus Chriſt hath done for *him*, and hath promiſed to *him*. Wherefore this infant muſt faithfully for *his* part, promiſe by thee who art *his* ſurety, that *he* will renounce the devil and all his works, and conſtantly believe God's holy word, and obediently keep his commandments. I demand therefore,

Then

Then ſhall the Prieſt demand of the Sponſor looking towards the Weſt,

DOST thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow them, nor be led by them?

Then the Sponſor holding the child in one arm, ſhall ſtretch out the other hand, and ſay aloud,

I renounce them all.

Then the Sponſor ſhall turn to the Eaſt, and the Prieſt ſhall proceed thus:

Doſt thou aſſociate thy ſelf to Chriſt, and enter into covenant with him?

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer.

I do.

Pr. Doſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord: And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hades, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The Holy Catholick Church; The communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; and everlaſting life after death?

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer,

All this I ſtedfaſtly believe.

Pr. Wilt thou obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

And the Sponſor lifting up the hand and eyes towards heaven, ſhall anſwer,

I will.

Then ſhall the child be cloathed in a white garment, and the Prieſt ſhall ſay,

TAKE this white garment for a token of the innocency, which by God's grace is given thee in the holy myſtery of baptiſm, and for a ſign whereby thou art admoniſhed ſo long as thou liveſt, to give thy ſelf to innocence of living: And mayeſt thou bring it forth without ſpot before the tribunal of our Lord Jeſus Chriſt, and be a partaker of the rewards of holineſs and purity in the life everlaſtingi. *Amen.*

Then ſhall the child's Sponſor give it the kiſs of peace, and the Prieſt ſhall give it a little of the conſecrated Milk and Honey, and ſhall ſay,

BE thou admitted into the congregation of Chriſt's flock, receive the kiſs of peace, and taſte of this Milk and Honey in token of thy ſpiritual infancy, and of thy entrance into the true land of promiſe, the church; and mayeſt thou at the laſt day enter into the land of eternal reſt, the kingdom of heaven, through Jeſus Chriſt our Lord. *Amen.*

Then

Then ſhall the Sponſor in the name of the child ſay aloud the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then ſhall the Prieſt pronounce this Bleſſing over the child.

ALmighty God, the Father of Chriſt his only-begotten Son, give thee a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of his Holy Spirit, that thou mayeſt obtain and aſſuredly enjoy the truth, through his Chriſt; by whom glory be to the Father in the Holy Ghoſt, for ever and ever. *Amen.*

Then ſhall the Deacon ſay,

SEeing now, dearly beloved, that this child is by Baptiſm regenerate and grafted into the body of Chriſt's church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that this child may lead the reſt of *his* life according to this beginning.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, for that it hath pleaſed thee to regene-

rate this infant with thy Holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he* is made partaker of the death of thy Son, *he* may alſo be partaker of his reſurrection, ſo that finally with the reſidue of thy holy church, *he* may be an inheritour of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

Then ſhall the Prieſt ſay to the Sponſor this exhortation following.

FOraſmuch as this child hath promiſed by thee *his* ſurety, to renounce the devil and all his works, to believe in God and to ſerve him; thou muſt remember that it is thy part and duty to ſee that this infant be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he* hath here made by thee. And that *he* may know theſe things the better, thou ſhalt call upon *him* to hear ſermons; and chiefly thou ſhalt provide that *he* may learn the Creed, the Lord's prayer, and the ten Commandments, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and thou ſhalt uſe thy utmoſt endeavour that this child may be virtuouſly brought up to lead a godly and chriſtian life; remembring always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs,

teouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

Then ſhall the Deacon add, and ſay,

Thou art to take care, that this child be brought to the Biſhop to be confirmed by him ſo ſoon as conveniently may be.

But if they who bring the infant to the church, do make ſuch uncertain anſwers to the Prieſt's queſtions, as that it cannot appear that a lawful Prieſt or Deacon did baptize the child with Water, In the Name of the Father, and of the Son, and of the Holy Ghoſt, then let the Prieſt baptize it according to the form before appointed for Publick Baptiſm of Infants; except that at the dipping of the child in the Water, he ſhall uſe this form of words.

IF this child is not already baptized, *he* N. the ſervant of God is now baptized In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

THE

MINISTRATION

OF

Private Baptiſm of Adults.

Private Baptiſm of Adult Catechumens may be performed in caſes of Neceſſity according to the form before preſcribed for Publick Baptiſm of Adults; except that

The Prieſt need only take the perſon to be baptized by the right hand, without moving him, and ſay, The Lord vouchſafe to receive thee, &c.

After which let him ſay, Well-beloved, who earneſtly deſireſt to receive holy baptiſm, &c.

When he baptizes him, he may pour Water upon him in the manner ordered in the form for Private Baptiſm of Infants.

After the Perſon baptized has ſaid the Lord's Prayer and the Collect following it, the Prieſt ſhall anoint him with the Holy Chriſm, and ſay the prayer that follows the Anointing, as is ordered in the form for Private Baptiſm of Infants.

After

After the Baptiſmal Office is concluded, the Prieſt ſhall adminiſter the Holy Euchariſt of the Body and Blood of Chriſt to the perſon baptized, according to the form of the Communion of the Sick.

If no Prieſt can be procured, a Deacon may baptize him according to the directions above preſcribed, except that he ſhall omit the conſecration of the Water and the anointing with the Holy Chriſm: And as ſoon as a Prieſt can be procured, he ſhall anoint the perſon baptized with the Holy Chriſm, and give him the Holy Sacrament of Chriſt's Body and Blood. But if a Prieſt cannot be had, the Deacon may communicate him.

If any perſons not baptized in their infancy ſhall be offered to be baptized, before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the office for Publick Baptiſm of Infants, or (in caſe of extream danger) the office for Private Baptiſm of Infants, only changing the word [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

THE

THE FORM OF Solemnization of Matrimony.

The Form of Solemnization of Matrimony is the same with that in the Common Prayer-book of the Church of England.

The

The THANKSGIVING of

WOMEN after CHILD-BIRTH,

Commonly called,

The Churching of Women.

This office is to be uſed immediately after the Nicene Creed in the Euchariſtick Service.

The Woman at the uſual time after her delivery, ſhall come into the church, decently apparelled with a white Covering or Veil, and there ſhall kneel down before the Altar or at the rails thereof: And then the Deacon ſhall ſay unto her,

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give thee ſafe deliverance, and hath preſerved thee in the great danger of Childbirth, thou ſhalt therefore give hearty thanks unto God, and ſay,

(Then ſhall the Deacon ſay the following Pſalms, the Woman repeating them after him; but if the child be dead, the laſt Pſalm ſhall be omitted.)

Dilexi quoniam. Pſal. 116.

I AM well pleaſed: that the Lord hath heard the voice of my prayer,

That

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed and therefore will I ſpeak, but I was ſore troubled: I ſaid in mine haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Niſi

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour, that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children, and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Then the Deacon ſhall ſay,

Let us pray.

Then ſhall the Prieſt ſay,

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Then ſhall the Prieſt ſay the Lord's prayer, the People repeating it with him.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes,

as

as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Pr. O Lord, ſave this woman thy ſervant;
Anſw. Who putteth her truſt in thee.
Pr. Be thou to her a ſtrong tower;
Anſw. From the face of her enemy.
Pr. O Lord, hear our prayer.
Anſw. And let our cry come unto thee.

Then ſhall the Prieſt ſay,

O Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth: Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live and walk according to thy will in this preſent life, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Prieſt turn to the Woman, and bleſs her, ſaying,

THE Lord bleſs thee, and keep thee: The Lord make his face to ſhine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

The woman that cometh to give her thanks, muſt remain in the ſame place; and there offer her offering, and receive the Holy Communion.

The

The ORDER for the

Viſitation of the SICK.

When any perſon is ſick, notice ſhall immediately be given thereof to the Prieſt, that the ſick perſon may be viſited, and receive the aſſiſtance of the Church, before his ſtrength be too far ſpent.

The Prieſt coming into the ſick perſon's houſe, ſhall ſay,

Peace be to this houſe, and to all that dwell in it.

When he cometh into the ſick man's preſence, he ſhall ſay,

IS any ſick among you? let him call for the Elders, *that is the Prieſts*, of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him. *James* v. 14, 15.

Then the Prieſt ſhall exhort the ſick perſon after this form or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs,

weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the encreaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy, for his dear Son Jeſus Chriſt's ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting your ſelf wholly unto his will; it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

If the perſon viſited be very ſick, the Prieſt may end his exhortation in this place, or elſe proceed.

TAKE therefore in good part the chaſtiſement of the Lord: for (as Saint Paul ſaith) whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon that he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he, whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons. Furthermore, we have had Fathers of our fleſh, who corrected us, and we gave them reverence; ſhall we not much rather be in ſubjection to the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, dearly beloved, are written in Holy Scripture for

our

our comfort and inſtruction, that we ſhould patiently and with thankſgiving bear our heavenly Father's correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the name of God to remember the profeſſion, which you made unto God in your baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your ſtate both towards God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Father's hand for Chriſt's ſake, and not be accuſed and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the articles of our faith, that you may know whether you believe as a Chriſtian ſhould or no.

Here the Prieſt ſhall rehearſe the Articles of the Faith, ſaying thus,

DOST thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy

Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hades, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The Holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; And everlaſting life after death?

The ſick perſon ſhall anſwer,

All this I ſtedfaſtly believe.

Then ſhall the Prieſt examine the ſick perſon, whether he repent him truly of all his ſins, and be in charity with the whole world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he have offended any other, to ask their forgiveneſs; and where he hath done wrong or injury to any man, that he make amends to the uttermoſt of his power. And if he have not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his debts what he oweth, and what is owing to him, for the better diſcharging of his conſcience, and the quieting of his Executors. But men ſhould be often put in remembrance to take order for the ſettling of their temporal eſtates, whilſt they are in health.

The Prieſt ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.

The

The foregoing exhortation and examination need not be repeated every day, but only ſo often as the Prieſt ſhall ſee convenient.

Then ſhall the Prieſt kneel down and ſay, all kneeling.

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Anſw. Spare us, good Lord.
Pr. Lord, have mercy upon us.
Anſw. Chriſt, have mercy upon us.
Pr. Lord, have mercy upon us.

Then ſhall all ſay the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. Amen.

Pr. O Lord, ſave thy ſervant;
Anſw. Who putteth *his* truſt in thee.
Pr. Send *him* help from thy holy place;
Anſw. And evermore mightily defend *him.*
Pr. Let the enemy have no advantage of *him*;
Anſw. Nor the wicked approach to hurt *him.*
Pr. Be unto *him*, O Lord, a ſtrong tower,
Anſw. From the face of *his* enemy.
Pr. O Lord, hear our prayers:
Anſw. And let our cry come unto thee.

Then ſhall the Prieſt ſay the two Collects following.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs. Sanctify, we beſeech thee, this thy fatherly correction to *him*; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſerioufneſs to *his* repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear and to thy glory; or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

Then the Prieſt ſhall ſtand up, and laying his hand upon the ſick perſon's head, he ſhall ſay the following prayer over him, if he think proper; for this prayer is to be ſaid or omitted at the diſcretion of the Prieſt.

O Moſt merciful God, who according to the multitude of thy mercies doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him*, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs;

neſs; preſerve and continue this ſick member in the unity of the church; conſider *his* contrition, accept *his* tears, and aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins, but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Prieſt ſay this Pſalm ſtanding, the ſick perſon repeating it after him, if he be able; but if the perſon viſited be very ſick, the Pſalm may be omitted.

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not, when my ſtrength faileth me.

Go not far from me, O God: my God, haſte thee to help me.

As for me I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I talk of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Pr. Glory be to the Father, and to the Son, and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Then ſhall the Prieſt ſay,

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee, O Lord.

Then ſhall the Prieſt anoint the ſick perſon, (if the Prieſt think proper in his diſcretion, and the ſick perſon deſire it) upon the forehead with the holy oil, making the ſign of the croſs, and ſaying,

AS with this viſible oil thy body outwardly is anointed: So Almighty God our heavenly Father

ther grant of his infinite goodneſs, that thy ſoul inwardly may be anointed with the Holy Ghoſt, who is the Spirit of all ſtrength, comfort, relief, and gladneſs; and vouchſafe of his great mercy, if it be his bleſſed will, to reſtore unto thee thy bodily health and ſtrength to ſerve him, and ſend thee releaſe of all thy pains, troubles, and diſeaſes [both in body and mind.] And howſoever his goodneſs by his divine and unſearchable providence ſhall diſpoſe of thee, I his unworthy miniſter and ſervant humbly beſeech his eternal majeſty to do with thee according to the multitude of his innumerable mercies, and [to pardon thee all thy ſins and offences, committed by all thy bodily ſenſes, paſſions, and carnal affections; and may he alſo vouchſafe mercifully] to grant unto thee ghoſtly ſtrength by his Holy Spirit, to withſtand and overcome all temptations and aſſaults of thine Adverſary, that in no wiſe he prevail againſt thee, but that thou mayeſt have perfect victory and triumph over the devil, ſin, and death, through Jeſus Chriſt our Lord; who by his death hath overcome the prince of death, and with the Father and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

Note, that the words between hooks are to be omitted, when a ſick child is anointed.

Then the Prieſt ſhall ſay to the ſick perſon,

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is no other name under heaven given to man,

in whom and through whom thou mayeſt receive health and ſalvation, but only the name of our Lord Jeſus Chriſt. *Amen.*

Then the Prieſt ſhall bleſs the ſick perſon, ſaying,

UNto God's gracious mercy and almighty protection I commit thee. The Lord bleſs thee and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a ſick child.

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this child now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation, deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong *his* days here on earth, he may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into Abraham's boſom, where the ſouls of them that ſleep in the Lord Jeſus, reſt in perpetual peace. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with Thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

A Prayer for a ſick perſon, when there appeareth ſmall hope of recovery.

O Father of mercies and God of all comfort, our only help in time of need; we fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us: Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into the boſom of Abraham, Iſaac, and Jacob, the region of the pious, who have pleaſed thee from the beginning of the world, where there is no ſorrow, grief, or lamentation. And this we beg through the merits and mediation of Jeſus Chriſt thine only Son, our bleſſed Lord and Saviour. *Amen.*

A Commendatory Prayer for a ſick perſon at the point of departure.

O Almighty God, in whoſe hand are the ſpirits of the righteous, after they are delivered from their earthly priſons; we humbly commend the ſoul

of

of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb, which was ſlain to take away the ſins of the world, that [* whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh or the wiles of Satan, being purged and done away,] it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

** Theſe words are to be omitted, when this prayer is ſaid for a child, whom the Prieſt in his diſcretion ſhall not think to have been capable of committing actual ſin.*

A Prayer for perſons troubled in mind or conſcience.

O Bleſſed Lord, the Father of mercies, and the God of all comforts; we beſeech thee, look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and his ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy Holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away his confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations,

tions, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoaking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

Note, when the Prieſt viſits the ſick, he may add any other proper Collects, Exhortations, and Prayers, as he judges beſt, according to the various circumſtances of the Sick perſon.

The

The FORM of
Conſecrating the OIL for the SICK.

When the Oil for the Sick is to be conſecrated, the Deacon immediately after the Nicene Creed in the Euchariſtick Service, ſhall bring a proper quantity of ſweet Oil of Olives in a decent veſſel to the Biſhop, who ſhall place it upon the Altar; and then turning to the People, he ſhall ſay,

The Lord be with you.

Anſw. And with thy ſpirit.

Then ſhall the Deacon ſay to the People,

Let us pray.

Then the People ſhall kneel down; and the Biſhop turning to the Altar, and ſtanding before it, ſhall ſay the following prayer.

O Almighty Lord God, who haſt taught us by thy holy Apoſtle Saint James, to anoint the ſick with oil, that they may attain their bodily health, and render thanks unto thee for the ſame; look down we beſeech thee, and bleſs and ſanc✠tify *here the Biſhop is to make the ſign of the croſs over the Oil* this thy creature of Oil, the juice of the olive: Grant, that thoſe who ſhall be anointed therewith, may be delivered from all pains, troubles, and diſeaſes both of

of body and mind, and from all the ſnares, temptations, and aſſaults of the powers of darkneſs, through our Lord Jeſus Chriſt thy Son; who, with Thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

Then the People ſhall riſe, and the Deacon ſhall carry the conſecrated Oil into the Veſtry, or to ſome other convenient place.

Note, every Prieſt muſt take care to apply to the Biſhop for conſecrated Oil, who ſhall upon ſuch their application furniſh them therewith.

And here it is to be noted concerning the Oil for Baptiſm, the Milk and Honey for the Baptized, the Chriſm for Confirmation, and the Oil for the Sick; that if all or more than one of them are to be conſecrated on the ſame day, they may be conſecrated the one after the other, in the ſame order that they follow each other in this book.

THE

THE

COMMUNION of the SICK.

When a ſick perſon, not able to come to the church, is deſirous to receive the Euchariſt in his houſe, he muſt give timely notice to the Prieſt, ſignifying alſo how many there are to communicate with him. Upon which the Prieſt, as ſoon as he conveniently may, ſhall carry a proper quantity of the conſecrated Euchariſtick elements, which were reſerved at the Publick Communion, to the ſick perſon's houſe; where a convenient place and all things neceſſary being ſo prepared, that the Prieſt may reverently miniſter, he ſhall there adminiſter the Holy Communion after the form and manner following.

The elements being covered with a fair white linen cloth, the Prieſt (or the Deacon, if he be there as well as the Prieſt) ſhall ſay, The Introit appointed for this occaſion is part of the forty firſt Pſalm.

Then ſhall be ſaid the Introit.

BLeſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

The

The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

Bleſſed be the Lord God of Iſrael: world without end. Amen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Then the Prieſt ſhall ſay to the People,

The Lord be with you.

Anſw. And with thy ſpirit.

Pr. or Deac. Let us pray.

Then the People ſhall kneel, and the Prieſt ſhall ſay,

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Then

Then ſhall the Prieſt ſay the following Prayer.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall he read the Collect, as followeth,

ALmighty ever-living God, maker of mankind, who correcteſt thoſe whom thou doſt love, and chaſtiſeſt every one whom thou doſt receive: we beſeech thee to have mercy upon this thy ſervant viſited with thine hand; and to grant, that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, if it be thy gracious will; and that whenſoever *his* ſoul ſhall depart from the body, it may be carried by thy holy angels into the region of the Bleſſed, through Jeſus Chriſt our Lord. *Amen.*

Immediately after the Collect the People ſhall riſe, and the Prieſt or Deacon being turned to them, ſhall read the Epiſtle, ſaying,

The Epiſtle is written in the twelfth chapter of the epiſtle to the Hebrews, beginning at the fifth verſe.

The Epiſtle.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Epiſtle ended, he ſhall ſay,

Here endeth the Epiſtle.

Then

Then ſhall he read the Goſpel, ſaying,

The Holy Goſpel is written in the fifth chapter of the Goſpel according to S. John, beginning at the twenty fourth verſe.

And the People ſhall anſwer,

Glory be to thee, O Lord.

The Goſpel.

VErily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

The Goſpel ended, he ſhall ſay,

Here endeth the Holy Goſpel.

And the People ſhall anſwer,

Thanks be to thee, O Lord.

Then ſhall the Prieſt and People ſay the following Creed.

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible.

And in one Lord Jeſus Chriſt, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Conſubſtantial with the Father, By whom all things were made: Who for us men and for our ſalvation, came down from heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, And was made Man, And was crucified

fied alſo for us under Pontius Pilate. He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father; And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord, the giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins. And I look for the reſurrection of the dead, and the life of the world to come. Amen.

Then the Prieſt ſhall uncover the Euchariſtick Elements, and turning to the People, and ſigning himſelf with the ſign of the croſs upon his forehead, he ſhall ſay,

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all.

Anſw. And with thy ſpirit.

Pr. Lift up your hearts.

Anſw. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

Then

Then the Prieſt ſhall turn towards the Euchariſtick Elements, and ſay,

IT is truly meet and right, juſt and profitable to our ſouls, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty Everlaſting God, through Chriſt our Lord; through whom the angels praiſe thy majeſty, the dominions adore thee, the powers tremble before thee, the heavens and the hoſts of heaven, with the bleſſed ſeraphim, together glorify thee with united ſhouts of joy. With whom we beſeech thee to command alſo our voices to be admitted, with humble ſubmiſſion, ſaying,

Here the People ſhall join with the Prieſt, and ſay,

Holy, Holy, Holy, Lord God of Sabaoth; Heaven and Earth are full of thy glory: Hoſanna to the Son of David: Bleſſed is he that cometh in the name of the Lord: Hoſanna in the Higheſt.

Then ſhall the Prieſt ſay,

WE thank thee, O Father, for the life which thou haſt revealed unto us by thy Son Jeſus, by whom thou didſt create and doſt provide for all things: Thou didſt ſend him to become Man for our ſalvation; thou didſt permit him to ſuffer, and to die; and when thou hadſt raiſed him again, thou wert pleaſed to glorify him, and didſt ſet him on thy right hand, and by him didſt promiſe to us the reſurrection of the dead. Do thou, O Lord Almighty, everlaſting God, ſo gather together thy church from the ends of the earth into thy kingdom, as this corn was once ſcattered, but is now collected together and become one piece of bread.

We thank thee alſo, O Father, for the precious Blood of Jeſus Chriſt which was ſhed for us, and for his precious Body, the Repreſentation of which we here celebrate with theſe Antitypes, as himſelf hath appointed, to ſhew forth his death. Glory be to thee through him for ever and ever. *Amen.*

Then the Prieſt or Deacon ſhall ſay to the People,

Let us fervently and intenſely pray to God through his Chriſt.

Then the People ſhall kneel down, and the Prieſt ſhall ſay the following prayer.

O Lord and heavenly Father, according to the inſtitution of thy dearly beloved Son our Saviour Jeſus Chriſt, we thy humble ſervants do celebrate and make here before thy divine majeſty, with theſe thy Holy Gifts, the Memorial which thy Son hath commanded us to make, having in remembrance his bleſſed paſſion, mighty reſurrection, and glorious aſcenſion; rendering unto thee moſt hearty thanks for the innumerable benefits procured unto us by the ſame; entirely deſiring thy fatherly goodneſs mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls, and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that whoſoever ſhall partake of theſe myſtick bleſſings of the moſt precious body and blood of thy Son Jeſus Chriſt, may worthily receive the ſame, and

may

may be fulfilled with thy grace and heavenly benediction. And although we are unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Then ſhall the Prieſt ſay the following prayer of interceſſion.

ALmighty and ever-living God, who by thy holy apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; we humbly beſeech thee moſt mercifully to accept theſe our oblations, and to receive theſe our prayers, which we offer unto thy divine majeſty, beſeeching thee to inſpire continually the univerſal church with the ſpirit of truth, unity, and concord; and grant that all they who confeſs thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O heavenly Father, to all Biſhops, Prieſts, and Deacons, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy ſacraments. We beſeech thee alſo to ſave and defend all chriſtian kings, princes, and governours; and eſpecially thy ſervant our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintainance of thy true religion and virtue. And to all thy people give thy heavenly

grace, that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we commend eſpecially unto thy merciful goodneſs this congregation, which is here aſſembled in thy name to celebrate the commemoration of the moſt glorious death of thy Son. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity; eſpecially this thy ſervant afflicted with ſickneſs. And here we do give unto thee moſt high praiſe and hearty thanks for the wonderful grace and virtue declared in all thy Saints from the beginning of the world, the Patriarchs, Prophets, Apoſtles, Martyrs, and Confeſſors; whoſe examples, O Lord, and ſtedfaſtneſs in thy faith and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all thy ſervants, who are departed hence from us with the ſign of faith, and now do reſt in the ſleep of peace: Grant unto them, we beſeech thee, thy mercy and everlaſting peace; and that at the day of the general reſurrection, we and all they who are of the myſtical body of thy Son, may all together be ſet on his right hand, and hear that his moſt joyful voice: Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the ſake of thine only-begotten Son Jeſus Chriſt, our bleſſed Lord and Saviour. *Amen.*

Then

Then ſhall the Prieſt and People ſay the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then ſhall the Prieſt kneel down, and ſay this prayer following.

WE do not preſume to come to this thy table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy table; but thou art the ſame Lord, whoſe property is always to have mercy. Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him and he in us. *Amen.*

But if the Prieſt have already received the Holy Euchariſt that day, inſtead of the foregoing prayer, he ſhall ſay the following one, ſtanding.

THeſe thy ſervants do not preſume to partake of thy holy table, O merciful Lord, truſting in their own righteouſneſs, but in thy manifold and great mercies. They are not worthy ſo much as to

gather up the crumbs under thy table; but thou art the ſame Lord, whoſe property is always to have mercy. Grant them therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that their ſinful bodies may be made clean by his body, and their ſouls waſhed through his moſt precious blood, and that they may evermore dwell in him and he in them. *Amen.*

Then ſhall the Prieſt receive the Communion himſelf, (if he have not already received it that day) and after adminiſter to them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon, according to the form before preſcribed in the Holy Liturgy.

After which the Prieſt ſhall ſay the following Thankſgiving, ſtanding.

ALmighty and everliving God, we moſt heartily thank thee, for that thou haſt vouchſafed to feed us with the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us, and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people, and are alſo heirs through hope of thine everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Then

Then the Prieſt ſhall turn to the People, and pronounce this Bleſſing.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

If a ſick perſon be deſirous of receiving the Communion, and a Prieſt is not to be had, the Deacon may carry the Holy Euchariſt to him, and communicate him according to the form before preſcribed in the Holy Liturgy.

The

The ORDER for the

BURIAL of the DEAD.

Here is to be noted, that the office enſuing is not to be uſed for any that die excommunicate, or out of the communion of the Church, or unbaptized, (except the perſon unbaptized be a Catechumen who hath not voluntarily neglected to receive baptiſm) or for any that have laid violent hands upon themſelves, or were publickly executed for crimes unleſs they were admitted to the Euchariſt before their death, or for any who die in the actual commiſſion of any ſin.

The Prieſt and Deacon meeting the Corps at the entrance of the Church-yard, and going before it into the Church, ſhall ſay or ſing,

I AM the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live, and whoſoever liveth and believeth in me, ſhall never die. *S. John* 11. 25, 26.

I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

We

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

After they are come into the Church, ſhall be ſaid or ſung theſe two Pſalms following.

Dixi, Cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled; and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, &c.

As it was in the, &c.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years, wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then ſhall the Deacon read the Leſſon, taken out of the fifteenth chapter of the firſt epiſtle of Saint Paul to the Corinthians.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of

of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed, is death: For he hath put all things under his feet. But when he ſaith all things are put under him; it is manifeſt that he is excepted, who did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do, who are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt, is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind

of

of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: It is ſown in corruption; it is raiſed in incorruption: it is ſown in diſhonour; it is raiſed in glory: it is ſown in weakneſs; it is raiſed in power: it is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up

up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

Then ſhall they go to the grave, the Prieſt and Deacon walking before the Corps; who as they go along, ſhall ſay or ſing,

I Saw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it, and death and Hades delivered up the dead which were in them; and they were judged, every man according to their works. *Rev.* 20. 11, 12, 13.

When they are come to the grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay,

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet

Yet, O Lord God moſt holy, O Lord moſt mighty, and thou O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers: but ſpare us, O Lord moſt holy, O God moſt mighty; and thou O holy and merciful Saviour, the moſt worthy judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from our hope in thee.

Then the Prieſt caſting earth upon the Corps, ſhall ſay,

I Commend thy ſoul to God the Father Almighty, and thy body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

Then ſhall the Prieſt and Deacon ſay or ſing,

I Heard a voice from heaven, ſaying unto me, Write; From henceforth, bleſſed are the dead who die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

Then ſhall the Deacon ſay,

Let us pray.

Pr. Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Pr. Lord, have mercy upon us.

Then ſhall the Prieſt and People ſay the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Pr. Enter not into judgment with thy ſervant, O Lord;

Anſw. For in thy ſight ſhall no man living be juſtified.

Pr. Deliver *his* ſoul, O Lord,

Anſw. From the gates of hell.

Pr. I believe to ſee the goodneſs of the Lord

Anſw. In the land of the living.

Pr. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Then ſhall the Deacon ſay,

LET us pray for this our *brother* departed in the faith of Chriſt; that God, the lover of mankind, who hath taken *his* ſoul out of this world, [* would forgive *him* all *his* ſins voluntary and involuntary, and] of his great mercy would graciouſly place *him* in the region of the juſt, who reſt in the boſom of Abraham, Iſaac, and Jacob, with all thoſe who have pleaſed him and done

* *This is not to be uſed for ſuch children as the Prieſt in his diſcretion ſhall think were not capable of committing actual ſin.*

done his will from the beginning of the world, in the place whence ſorrow, grief, and lamentation are baniſhed away. Let us commend our ſelves and one another to the Eternal God through the Word who was in the beginning.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Prieſt ſhall ſay the three following prayers.

O Thou, who art by nature immortal and everlaſting, from whom every thing mortal and immortal deriveth it's Being; who madeſt thy rational creature Man the inhabitant of the world mortal in his conſtitution, but didſt promiſe him a reſurrection to eternal life; who didſt not ſuffer Enoch and Elias to undergo the ſentence of death: O God of Abraham, God of Iſaac, God of Jacob, who art the God of men, not as they are dead, but as they are living; becauſe the ſouls of all live unto thee, and the ſpirits of the righteous whom no torment ſhall touch in any degree, are in thy hand, all who are ſanctified being under thy peculiar cuſtody: Do thou now look down upon this thy ſervant, whom thou haſt taken out of this world, and removed to another ſtate, [* and pardon all *his* tranſgreſſions voluntary and involuntary;] give thy holy angels charge over *him*, and place him in the region of the Patriarchs, Prophets, Apoſtles, and all who have pleaſed thee from the beginning of the world; the region, in which there is no ſorrow, grief, or trouble, but which is a calm and quiet place of peace to the godly, and an haven of reſt to the juſt, who therein behold the glory of thy Chriſt; through

* *This is not to be uſed for ſuch children, as the Prieſt in his diſcretion ſhall think were not capable of committing actual ſin.*

whom to Thee in the Holy Ghoſt, be glory, honour, and worſhip, thankſgiving, and adoration, now, henceforth, and for evermore. *Amen.*

O Merciful God, Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth ſhall live though he die, and whoſoever liveth and believeth in him ſhall not die eternally; who hath alſo taught us by his holy apoſtle Saint Paul, not to be ſorry as men without hope, for them that ſleep in him: We give thee hearty thanks for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; meekly beſeeching thee, O Father, to raiſe us from the death of ſin to the life of righteouſneſs, that when we ſhall depart out of this life, we may reſt in Chriſt, as our hope is this our *brother* doth: And we humbly pray thee, that it may pleaſe thee of thy gracious goodneſs ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that at the general reſurrection at the laſt day, both we and this our *brother* departed receiving our bodies again to glory then made pure and incorruptible, and riſing again in thy moſt gracious favour, may be found acceptable in thy ſight, and with all thoſe who are of the myſtical body of thy Son, may all together be ſet on his right hand, and hear that his moſt joyful voice; Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beſeech thee, O merciful Father, for the ſake of Jeſus Chriſt our Mediator and Redeemer. *Amen.*

O Lord,

O Lord, ſave thy people, and bleſs thine inheritance, which thou haſt purchaſed with the precious blood of thy Chriſt: guide them with thy right hand, cover them under thy wings, and grant that they may fight the good fight, finiſh their courſe, and keep the faith, continuing ſtedfaſt, unblameable, and unreproveable to the end, through our Lord Jeſus Chriſt thy beloved Son; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, world without end. *Amen.*

Then ſhall the Prieſt pronounce this Benediction.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all evermore. *Amen.*

THE

CELEBRATION

OF THE

HOLY EUCHARIST,

AT THE

BURIAL of the DEAD.

When the Communion is adminiſtred at the Burial of the Dead, the Corps ſhall be brought to the Church in the morning, at the time appointed for the celebration of the Holy Euchariſt: and the Prieſt and Deacon meeting it at the entrance of the Church-yard, ſhall begin the Burial ſervice as before preſcribed.

When the Deacon has ended the Leſſon, the Communion ſervice ſhall begin according to the form before preſcribed in the Holy Liturgy, except that the following Introit, Collect, Epiſtle, and Goſpel ſhall be uſed.

The Introit for this occaſion is taken out of the 23*d and other Pſalms.*

THE Lord is my ſhepherd: therefore can I lack nothing.

He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

He

He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his names ſake.

Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

The righteous ſhall be had in everlaſting remembrance: right dear in the ſight of the Lord is the death of his ſaints.

Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

The Collect.

ALmighty God, we give thee hearty thanks for this thy ſervant, whom thou haſt delivered from the miſeries of this wretched world, from the body of ſin and all temptation; and, as we truſt, haſt brought *his* ſoul, which we commit into thy holy hands, into ſure conſolation and reſt. Grant, we beſeech thee, that at the laſt great day *his* ſoul, and the ſouls of all the Faithful departed out of this life in thy fear and

favour, may with us, and we with them, fully receive thy promiſes, and be made perfect all together, through the glorious reſurrection of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſſ. 4. 13.

BUT I would not have you to be ignorant, brethren, concerning them who are aſleep, that ye ſorrow not, even as others who have no hope. For if we believe, that Jeſus died, and roſe again: even ſo them alſo who ſleep in Jeſus, will God bring with him. For this we ſay unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, ſhall not prevent them who are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt. Then we who are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air: and ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words.

The Goſpel. S. John 6. 47.

JEſus ſaid to the Jews, Verily, verily, I ſay unto you, He that believeth on me, hath everlaſting life. I am that bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from heaven. If any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world. The Jews therefore ſtrove among them-

themſelves, ſaying, How can this man give us his fleſh to eat? Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father; ſo, he that eateth me, even he ſhall live by me. This is that bread that came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread, ſhall live for ever.

But Note, that if the day on which the Holy Euchariſt is to be celebrated at the Burial of the Dead, be a Sunday or any Feſtival for which a proper Introit, Collect, Epiſtle, and Goſpel, are appointed; then the foregoing Introit is to be uſed, and that for the day omitted, and the foregoing Epiſtle and Goſpel are to be omitted, and the Collect, Epiſtle, and Goſpel for the day are to be uſed; but note, that the foregoing Collect ſhall be ſaid immediately before the Collect for the day. But if the day be Aſhwedneſday or any of the ſix days next before Eaſter, then the Introit, Collect, Epiſtle, and Goſpel for the day ſhall be ſaid before the Penitential Office, as if the Euchariſt was not celebrated that day, and the foregoing Introit, Collect, Epiſtle, and Goſpel ſhall be uſed at the celebration of the Holy Euchariſt at the Burial of the Dead.

Note,

Note, that this ſhall always be one of the ſentences at the Offertory.

A Gift hath grace in the ſight of every man living, and for the dead detain it not. *Ecclus.* 7. 33.

After the Prieſt and People have ſaid the Lord's prayer in the Communion ſervice, they ſhall go with the Corps to the grave, proceeding according to the form before appointed for the Burial of the Dead.

After the Burial ſervice is over, the Prieſt and People ſhall return into the Church, and receive the Euchariſt, the Prieſt beginning in the Communion ſervice where he left off, and proceeding according to the form before directed in the Holy Liturgy.

THE

THE

FORM and MANNER

OF

Making, Ordaining, and Conſecrating

OF

Biſhops, Prieſts, Deacons, and *Deaconeſſes.*

The FORM of

Ordaining or Conſecrating an ARCHBISHOP or a BISHOP.

When any See is vacant, the Clergy and the Faithful of the Dioceſe ſhall elect a proper perſon out of the Presbyters of that Dioceſe to be their Biſhop; notice of which election ſhall be given to the Archbiſhop or Metropolitan, (or to the Senior Biſhop of the Province, when the Metropolitical See is vacant,) who ſhall conſult with the Biſhops of the Province; and if the majority of them agree to and approve of the election, after the perſon elected hath been examined by the two Biſhops, who are to preſent him at the Conſecration, and by the Metropolitan or Senior Biſhop,

Biſhop, he ſhall give notice of the day of Conſecration (which ſhall always be a Lord's day) both to the Biſhops of the Province, and to the Clergy and the Faithful of the Dioceſe.

On all Wedneſdays and Fridays between the time of notice given and the day of conſecration, the following prayer ſhall be uſed in the Penitential Office after the Prayer, for all ſorts and conditions of men.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal church by the precious blood of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants our Biſhops, that they may not lay on hands ſuddenly, but may faithfully and wiſely ordain a fit perſon to the ſacred miniſtry of the Epiſcopal Office. And to him who ſhall be ordained to that holy function, give thy grace and heavenly benediction, that both by his life and doctrine he may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

Note, that a Biſhop is not to be conſecrated, till he is Forty years of age, unleſs upon a particular occaſion, of which the Metropolitan and Biſhops of the Province are to be judges, the majority of whom ſhall be the determiners.

When the day appointed by the Metropolitan or Senior Biſhop is come, he and as many of the Provincial Biſhops as conveniently can, ſhall repair to the Cathedral Church of the vacant See. But if the Metropolitan or any of the Provincial Biſhops are hindred

hindred from attendance by ſome very urgent occaſion, they ſhall ſend their conſent in writing; for there ſhall be no Conſecration, unleſs the majority of the Biſhops of the Province are either preſent, or have ſent their conſent; nor ſhall there be any conſecration, unleſs three Biſhops be preſent, except in the caſe of perſecution, or ſome ſuch other very neceſſary occaſion.

Note, that the Metropolitan is always to be the Conſecrator, if he be preſent; and if he be abſent, the Senior Biſhop preſent is to be the Conſecrator.

After the Creed in the Morning Prayer there ſhall be a ſermon or exhortation, declaring the duty and office of Biſhops, how neceſſary that Order is in the Church of Chriſt, and alſo how the Clergy and People ought to eſteem them in their office.

When all things are duly prepared in the Church, and ſet in order; at the time appointed for celebrating the Holy Euchariſt, the Conſecrator ſhall begin the Communion Service, in which this ſhall be

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt beſtow on thy holy apoſtles many excellent gifts, and didſt charge them to feed thy flock; give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy word, and duly adminiſter the godly diſcipline thereof; and grant to the people, that they may obediently follow the ſame, that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

Then

Then another Biſhop ſhall read

The Epiſtle. 1 Tim. 3. 1.

THIS is a true ſaying, If a man deſire the office of a Biſhop, he deſireth a good work. A Biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?) not a Novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover he muſt have a good report of them who are Without, leſt he fall into reproach and the ſnare of the devil.

Then another Biſhop ſhall read

The Goſpel. S. John 21. 15.

JEſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

After

After the Goſpel and Nicene Creed are ended, the elected Biſhop (veſted with his Rotchet) ſhall be preſented by two Biſhops to the Conſecrator ſitting in his Chair near the Altar, and the Biſhops that preſent him ſaying,

MOST Reverend Father in God, we preſent unto you this godly and well learned man to be ordained and conſecrated Biſhop of the Church and See of N.

The Conſecrator.

TAKE heed that the perſon whom ye preſent unto us, be apt and meet, for his learning and godly converſation, to exerciſe this high office duly, to the honour of God, and the edifying of his Church.

The two Biſhops ſhall anſwer,

We have enquired of him, and alſo examined him, and think him ſo to be.

Then ſhall the Conſecrator ask the Clergy and People,

Is this the perſon whom you deſire for your governour?

Clergy and People. This is he.

Conſecr. I aſk farther, Do you all bear teſtimony to him, that he is worthy of this great and glorious authority; that he is a man full of piety towards God, and of juſtice towards men; that the affairs of his own houſe have been well ordered by him, and that he hath been unblameable in the courſe of his life?

Clergy

Clergy and People. We bear teſtimony to him.

Conſecr. I demand the third time here before God the righteous judge, and Chriſt, the Holy Ghoſt being alſo preſent, and all the holy and miniſtring ſpirits, is he truly worthy of this miniſtry?

Clergy and People. He is worthy.

Then the Conſecrator ſhall move the Congregation preſent to pray, ſaying thus to them.

BEloved, it is written in the Goſpel of S. Luke, That our Saviour Chriſt continued the whole night in prayer, before he did chooſe and ſend forth his twelve apoſtles. It is written alſo in the Acts of the Apoſtles, That the diſciples who were at Antioch, did faſt and pray before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, having already faſted, now put up our prayers to Almighty God, before we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the Holy Ghoſt hath called him.

Then, the Conſecrator ſtanding up, the Deacon being turned to the People ſhall ſay,

LET us pray to God for this our Biſhop Elect, that the Lord would ſend his grace upon him, that he may duly execute the office whereunto he is called, to the edifying of his church, and to the honour, praiſe, and glory of his holy name.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then

Then ſhall the Conſecrator ſay the following prayer.

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in thy Church; mercifully behold this thy ſervant now called to the work and miniſtry of a Biſhop, and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully ſerve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. *Amen.*

Then the Conſecrator, ſitting in his Chair, ſhall ſay to him that is to be conſecrated,

BRother, foraſmuch as the Holy Scripture and the Ancient Canons command, that we ſhould not be haſty in laying on of hands, and admitting any perſon to government in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood; before I admit thee to this adminiſtration, I will examine thee in certain articles, to the end that thou mayeſt bear witneſs before God and this Congregation, how thou art minded to behave thy ſelf in the Church of God.

I demand therefore,

Art thou perſuaded, that thou art truly called to the office of a Biſhop, according to the will of our Lord Jeſus Chriſt and the laws of the Church?

Anſw. I am ſo perſuaded.

Conſecr. Doſt thou unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament? And art thou determined out of the ſame Holy Scriptures to inſtruct the people committed to thy charge?

Anſw. I do believe them, and am ſo determined by God's grace.

Conſecr. Wilt thou then faithfully exerciſe thy ſelf in the ſame Holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as that thou mayeſt be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince the gainſayers?

Anſw. I will ſo do by the grace of God.

Conſecr. Art thou ready with all faithful diligence to baniſh and drive away all erroneous doctrine and ſtrange practice, contrary to God's word and to the doctrine and practice of the Catholick Church; and both privately and openly to call upon, and encourage others to the ſame?

Anſw. I am ready, the Lord being my helper.

Conſecr. Wilt thou deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world, that thou mayeſt ſhew thy ſelf in all things an example of good works unto others, that the adverſary may be aſhamed having nothing to ſay againſt thee?

Anſw. I will ſo do, the Lord being my helper.

Conſecr. Wilt thou maintain and ſet forward, as much as ſhall lie in thee, quietneſs, love, and peace among

among all men; and ſuch as ſhall be unquiet, diſobedient, and criminous within this Dioceſe, correct and puniſh, according to ſuch authority as to thee ſhall be committed by God's word and the laws of the Church?

Anſw. I will ſo do by the help of God.

Conſecr. Wilt thou be faithful in Ordaining, Sending, or Laying hands upon others?

Anſw. I will ſo be by the help of God.

Conſecr. Wilt thou ſhew thy ſelf gentle, and be merciful for Chriſt's ſake to the poor and needy people, and to all ſtrangers deſtitute of help?

Anſw. I will ſo ſhew my ſelf by God's help.

Conſecr. It appertaineth to the office of a Biſhop, to baptize, confirm, and preach, to offer, bleſs, conſecrate, and ordain, to diſpoſe of the oblations of the Church, to excommunicate obſtinate offenders, and reconcile penitents, and to govern next under God in Spirituals the Clergy and People committed to his care. Wilt thou do all this faithfully and diligently?

Anſw. I will ſo do by the help of God.

Conſecr. Wilt thou pay canonical obedience to thy Metropolitan?

Anſw. I will by God's help.

Note, at the Conſecration of an Archbiſhop, inſtead of the foregoing queſtion and anſwer, the following are to be uſed.

Conſecr. It appertaineth moreover to the office of a Metropolitan, to conſecrate the Biſhops of his province, to call Provincial Synods and preſide in them, to enquire into neglects, abuſes, or diſorders committed by any Biſhop throughout his whole province, and to take care of all vacant Sees within his province. Wilt thou do all this faithfully and diligently?

Anſw. I will ſo do by the help of God.

Then the Conſecrator ſtanding up ſhall ſay to the Biſhop elect,

ALmighty God, our heavenly Father, who hath given thee a good will to do all theſe things, grant alſo unto thee ſtrength and power to perform the ſame; that he accompliſhing in thee the good work which he hath begun, thou mayeſt be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. *Amen.*

Then the Deacon being turned to the People, ſhall ſay,

Let us pray.

Then the Conſecrator being turned towards the Altar, ſhall ſay,

O Lord, hear our prayer:

Anſw. And let our cry come unto thee.

Then ſhall the Conſecrator ſay the following prayer.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thine only and dearly beloved Son Jeſus Chriſt, to be our redeemer, and the author of everlaſting life; who after

that

that he had made perfect our redemption by his death, reſurrection, and aſcenſion into heaven, poured down abundantly his gifts upon men, makeing ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and makeing perfect his church: Grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy goſpel, the glad tidings of reconciliation with thee, and uſe the authority given him, not to deſtruction but to ſalvation, not to hurt but to help; ſo that as a wiſe and faithful ſervant, giving to thy family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord; who with Thee and the Holy Ghoſt liveth and reigneth, one God, world without end. *Amen.*

Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal habit; after which he ſhall kneel down (though it be Sunday) before the Conſecrator and the other Biſhops preſent; and the Conſecrator ſigning him with the ſign of the croſs upon the forehead ſhall ſay, he and all the Biſhops preſent laying their hands upon his head,

WITH the Suffrage and Conſent of the Biſhops of the Province of N. and of the Clergy and People of the Dioceſe of N. the Divine grace, which always healeth what is infirm, and ſupplieth what is wanting, promoteth the Reverend Prieſt N. to be Biſhop of the Church and See of N. Let us pray for him, that the grace of the moſt Holy Spirit may deſcend upon him.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then two Deacons ſhall hold the Goſpels open over his head, the Conſecrator and all the Biſhops preſent keeping their hands laid upon his head, while the Conſecrator ſays the following prayer.

O Thou great Being of Beings, O Lord God Almighty, who alone art unbegotten and without ſuperior; who always art, and exiſteſt before all ages; who art ſelf-ſufficient, and above all cauſe and generation; who alone art true, who alone art wiſe, who alone art moſt high; who art inviſible by nature, and whoſe knowledge is without original; who alone art good, and above compariſon; who knoweſt all things before they come into being, and from whom no ſecrets are hid; who art inacceſſible, and above all power and authority: O God and Father of thine only begotten Son our God and Saviour, who art the creator and governour of the whole world by him, and whoſe providential care extendeth to all things; the Father of mercies, and God of all conſolation; who haſt thy dwelling in the higheſt heavens, and yet humbleſt thy ſelf to behold the things below: O thou, who haſt given laws and rules to the Church, by the coming of thy Chriſt in the fleſh of which the Comforter is the witneſs, by thy holy apoſtles, and by us the Biſhops ſtanding here through thy favour in thy preſence; who didſt from the beginning appoint Prieſts for the care and government of thy people, who didſt not leave thy ſanctuary without Miniſters, and who didſt delight in thoſe in whom thou wert pleaſed to be glorified: Do thou now alſo, through the mediation of thy Chriſt, pour down by us the power of thy Governing Spirit, who miniſtreth to thy beloved Son Jeſus Chriſt, and whom he beſtowed according to thy will

will upon the holy apoſtles of thee the eternal God. O God, the ſearcher of hearts, grant unto this thy ſervant, whom thou haſt choſen to be a Biſhop, that he may feed thy holy flock, may diſcharge the office of an High-Prieſt unto thee, miniſtring unblameably night and day; and that rendring thee propitious, he may gather together the number of thoſe who ſhall be ſaved, and may offer to thee the gifts of thy holy church. Grant unto him, O Lord Almighty, through thy Chriſt, the communication of the Holy Ghoſt, that he may have power to remit ſins according to thy command, to confer Eccleſiaſtical orders according to thy appointment, and to looſe every bond according to the power which thou gaveſt to the apoſtles; that he may pleaſe thee with meekneſs and purity of heart; and that continuing ſtedfaſt, unblameable, and unreproveable, he may offer to thee for a ſweet-ſmelling ſavour the pure and unbloody ſacrifice, which thou by Chriſt haſt conſtituted to be the myſtery of the new covenant, through thy holy child Jeſus Chriſt our God and Saviour; by whom glory, honour, and adoration be to Thee in the Holy Ghoſt, now and for ever, throughout all ages, world without end. *Amen.*

Then all the Biſhops ſhall take their hands off his head, and the Conſecrator ſhall deliver him the Bible, ſaying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increaſe coming thereby may be manifeſt unto all men. Take heed unto thy ſelf, and to doctrine, and be diligent in doing them; for by ſo doing, thou ſhalt both ſave thy ſelf, and them that hear thee.

Then ſhall the Conſecrator deliver him the Paſtoral Staff, ſaying,

TAKE the Staff of the Paſtoral Office; and be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the outcaſts, ſeek the loſt. Be ſo merciful, that thou beeſt not too remiſs; ſo miniſter diſcipline, that thou forgetteſt not mercy: that when the chief Shepherd ſhall appear, thou mayeſt receive the never-fading crown of glory, through Jeſus Chriſt our Lord. *Amen.*

Then the Conſecrator ſhall ſay the following prayer, the new-conſecrated Biſhop ſtill kneeling.

MOST merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing; that he preaching thy word, may not only be earneſt to reprove, beſeech, and rebuke with all patience and doctrine; but alſo may be to ſuch as believe, an wholſome example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord the righteous judge; who liveth and reigneth, with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

Then the new-conſecrated Biſhop ſhall riſe, and the Conſecrator with the Biſhops preſent ſhall all ſalute him with the Holy Kiſs of Peace in the name of the Lord, and then they ſhall conduct him to his Chair or Throne, the Conſecrator taking him by the hand, and placing him therein. After which the

the new-conſecrated Biſhop ſhall ſtand up, and pronounce this Benediction, the People reverently bowing their heads.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always.

Anſw. And with thy ſpirit.

Then ſhall the new-conſecrated Biſhop make a diſcourſe to the People, and afterwards proceeds in the Communion-Service, beginning where the Conſecrator left off.

THE

THE FORM and MANNER OF Ordaining or Conſecrating PRIESTS.

When there is occaſion for a Prieſt to be ordained, the Clergy of the Dioceſe ſhall elect a proper perſon out of the Deacons of that Dioceſe; after which they ſhall propoſe the perſon elected to the Faithful of the Pariſh; and if the majority of them agree and conſent to the ſaid election, notice thereof ſhall be given to the Biſhop; and if after the perſon elected hath been examined by the two Prieſts, who are to preſent him at the Ordination, and by the Biſhop himſelf, he approve of him, he ſhall give notice of the day of Ordination (which ſhall always be a Lord's day) both to the Clergy of the Dioceſe and to the Faithful of the Pariſh.

On all Wedneſdays and Fridays between the time of the Biſhop's notice and the day of Ordination, the following prayer ſhall be uſed in the Penitential Office after the prayer for all ſorts and conditions of men.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal church by the precious blood of thy dear Son; mercifully look upon

upon the ſame, and at this time ſo guide and govern the mind of thy ſervant our Biſhop, that he may not lay on hands ſuddenly, but may faithfully and wiſely ordain a fit perſon to the Prieſtly office. And to him who ſhall be ordained to that holy function, give thy grace and heavenly benediction, that both by his life and doctrine he may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

Note, that a Prieſt is not to be ordained, till he is Thirty years of age, unleſs upon a particular occaſion, of which the Biſhop is to be judge.

When the day appointed by the Biſhop is come, he and as many of the Clergy of the Dioceſe as conveniently can, ſhall repair to the Cathedral Church or to the Pariſh Church where the Prieſt Elect is to officiate. And after the Creed in the Morning Prayer there ſhall be a ſermon or exhortation, declaring the duty and office of Prieſts, how neceſſary that Order is in the Church of Chriſt, and alſo how the People ought to eſteem them in their office.

When all things are duly prepared in the Church, and ſet in order; at the time appointed for celebrating the Holy Euchariſt, before the Communion Service begins, the Elected Prieſt (being decently habited) ſhall be preſented by two Prieſts unto the Biſhop ſitting in his Chair near the Altar, the Prieſts that preſent him ſaying,

RIght Reverend Father in God, we preſent unto you this perſon to be admitted to the Order of Prieſthood.

The

The Biſhop.

TAKE heed that the perſon whom ye preſent unto us, be apt and meet, for his learning and godly converſation, to exerciſe this holy office duly, to the honour of God and the edifying of his Church.

The two Prieſts ſhall ſay,

We have enquired of him, and alſo examined him, and think him ſo to be.

Then the Biſhop ſhall ſay unto the People,

BEloved, this perſon we purpoſe, God willing, to receive this day unto the holy office of Prieſthood: For after due examination we find not to the contrary, but that he is lawfully called to that function and miniſtry, and that he is meet for the ſame. But yet if there be any of you, who knoweth any impediment or notable crime in him, for the which he ought not to be received into this holy office, let him come forth in the name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from ordaining that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

But if no great crime or impediment be objected, the Biſhop ſhall begin the Communion Service, in which the Collect, Epiſtle, and Goſpel ſhall be as follow.

The

The Collect.

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in thy Church: mercifully behold this thy ſervant now called to the office of the Prieſthood, and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and good example he may faithfully ſerve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with Thee and the Holy Ghoſt, world without end. *Amen.*

The Epiſtle. Epheſ. 4. 7.

UNTO every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

The Goſpel. S. John 10. 1.

JESUS ſaid, Verily, verily, I ſay unto you, He that entreth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have,

have, which are not of this fold, them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

After the Goſpel and Nicene Creed are ended, the Biſhop ſitting in his Chair, ſhall ſay unto the Prieſt Elect as followeth.

THOU haſt heard, brother, as well in thy private examination, as in the exhortation which was this morning made to thee, and in the holy leſſons taken out of the Goſpel and the writings of the Apoſtles, of what dignity and of how great importance this office is, whereunto thou art called. And now again we exhort thee in the name of our Lord Jeſus Chriſt, that thou haſt in remembrance into how high a dignity, and to how weighty an office and charge thou art called. That is to ſay, to be a meſſenger, a watchman, and a ſteward of the Lord; to teach, and to premoniſh, to feed and provide for the Lord's family, to ſeek for Chriſt's ſheep that are diſperſed abroad, and for his children who are in the midſt of this naughty world, that they may be ſaved through Chriſt for ever.

Have always therefore printed in thy remembrance, how great a treaſure is committed to thy charge. For they are the ſheep of Chriſt, which he bought with his death, and for whom he ſhed his blood. The Church and Congregation whom thou muſt ſerve, is his Spouſe, and his Body. And if it ſhall happen, that the ſame Church or any member thereof ſhall take any hurt or hindrance by reaſon of thy negligence, thou knoweſt the greatneſs of the fault, and alſo the horrible puniſhment that will enſue. Wherefore conſider with thy ſelf the end of thy miniſtry towards the children of God, towards

towards the Spouſe and Body of Chriſt; and ſee that thou never ceaſe thy labour, thy care and diligence, until thou haſt done all that lieth in thee, according to thy bounden duty, to bring all ſuch as are or ſhall be committed to thy charge, unto that agreement in the faith and knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among them, either for error in religion, or for viciouſneſs in life.

Foraſmuch then as thy office is both of ſo great excellency and of ſo great difficulty, thou ſeeſt with how great care and ſtudy thou oughteſt to apply thy ſelf, as well that thou mayeſt ſhew thy ſelf dutiful and thankful unto that Lord, who hath placed thee in ſo high a dignity; as alſo to beware, that neither thou thy ſelf offendeſt, nor art occaſion that others offend. Howbeit thou canſt not have a mind and will thereto of thy ſelf; for that will and ability is given of God alone: Therefore thou oughteſt, and haſt need to pray earneſtly for his Holy Spirit. And ſeeing that thou canſt not by any other means compaſs the doing of ſo weighty a work, pertaining to the ſalvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the ſame; conſider how ſtudious thou oughteſt to be in reading and learning the Scriptures, and in framing the manners, both of thy ſelf and of them that ſpecially pertain unto thee, according to the rule of the ſame Scriptures; and for this ſelf ſame cauſe, how thou oughteſt to forſake and ſet aſide (as much as thou mayeſt) all worldly cares and ſtudies.

We have good hope, brother, that thou haſt well weighed and pondered theſe things with thy ſelf long before

before this time; and that thou haſt clearly determined, by God's grace, to give thy ſelf wholly to this office, whereunto it hath pleaſed God to call thee: So that as much as lieth in thee, thou wilt apply thy ſelf wholly to this one thing, and draw all thy cares and ſtudies this way; and that thou wilt continually pray to God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly aſſiſtance of the Holy Ghoſt; that by daily reading and weighing of the Scriptures, thou mayeſt wax riper and ſtronger in thy miniſtry, and that thou mayeſt ſo endeavour thy ſelf from time to time to ſanctify thy life, and to faſhion it after the rule and doctrine of Chriſt, that thou mayeſt be an wholſom and godly example and pattern for the people to follow.

And now, that this preſent congregation of Chriſt here aſſembled may alſo underſtand thy mind and will in theſe things, and that this thy promiſe may the more move thee to do thy duty, thou ſhalt anſwer plainly to theſe things, which we in the name of God and of his Church ſhall demand of thee touching the ſame.

Biſh. Doſt thou think in thy heart, that thou art truly called, according to the will of our Lord Jeſus Chriſt and the laws of the Church, to the order and miniſtry of the Prieſthood?

Anſw. I think it.

Biſh. Doſt thou unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament? And art thou determined out of the ſame Holy Scriptures to inſtruct the people committed to thy charge?

Anſw. I do believe them, and am ſo determined by God's grace.

Biſh. Wilt thou give thy faithful diligence always ſo to miniſter the doctrine and ſacraments and the diſcipline of Chriſt, as the Lord hath commanded, and as the Church hath received the ſame, according to the commandments of God; ſo that thou mayeſt teach the people committed to thy care and charge, with all diligence to keep and obſerve the ſame?

Anſw. I will ſo do by the help of the Lord.

Biſh. Wilt thou be ready with all faithful diligence to baniſh and drive away all erroneous doctrine and ſtrange practice, contrary to God's word and to the doctrine and practice of the Catholick Church; and to uſe both publick and private monitions and exhortations, as well to the ſick as to the whole within thy cure, as need ſhall require, and occaſion ſhall be given?

Anſw. I will, the Lord being my helper.

Biſh. Wilt thou be diligent in prayers, and in reading the Holy Scriptures, and in ſuch ſtudies as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſh?

Anſw. I will endeavour my ſelf ſo to do, the Lord being my helper.

Biſh. Wilt thou be diligent to frame and faſhion thy life according to the doctrine of Chriſt, and to make thy ſelf, as much as in thee lieth, an wholſom example and pattern to the flock of Chriſt?

Anſw.

Anſw. I will apply my ſelf thereto, the Lord being my helper.

Biſh. Wilt thou maintain and ſet forwards, as much as lieth in thee, quietneſs, peace, and love among all Chriſtian people, and eſpecially among them that are or ſhall be committed to thy charge?

Anſw. I will ſo do, the Lord being my helper.

Biſh. It appertaineth to the office of a Prieſt, in dependance upon and in ſubordination to his Biſhop, to baptize, anoint, and preach, to bleſs and offer, to reconcile penitents if he be thereto licenſed by the Biſhop himſelf, to adviſe the Biſhop, and to govern the People committed to his charge according to the directions he ſhall receive from the Biſhop, aſſiſted by the counſel of his College of Preſbyters. Wilt thou do all this faithfully and diligently?

Anſw. I will ſo do by the help of God.

Biſh. Wilt thou reverently obey thy Biſhop, following with a glad mind and will his godly admonitions, and ſubmitting thy ſelf to his godly judgement?

Anſw. I will ſo do, the Lord being my helper.

Then the Biſhop ſtanding up, ſhall ſay to the Prieſt Elect,

ALmighty God, who hath given thee this will to do all theſe things, grant alſo unto thee ſtrength and power to perform the ſame, that he may accompliſh his work which he hath begun in thee, through Jeſus Chriſt our Lord. *Amen.*

Then the Deacon being turned to the People ſhall ſay,

Let us pray.

Then the Biſhop being turned towards the Altar, ſhall ſay,

O Lord, hear our prayer:

Anſw. And let our cry come unto thee.

Then ſhall the Biſhop ſay the following prayer.

ALmighty God and heavenly Father, who of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt to be our redeemer and the author of everlaſting life; who after he had made perfect our redemption by his death, reſurrection, and aſcenſion into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors, by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call this thy ſervant here preſent to the ſame office and miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we praiſe and worſhip thee; and we humbly beſeech thee by the ſame thy bleſſed Son, to grant unto all, who either here or elſewhere call upon thy holy name, that we may continue to ſhew our ſelves thankful unto thee for theſe and all other thy benefits, and that we may daily increaſe and go forwards in the knowledge and faith of Thee and of thy Son by the Holy Spirit. So that as well by this

this thy Miniſter, as by them over whom he ſhall be appointed thy Miniſter, thy holy name may be for ever glorified, and thy bleſſed kingdom enlarged, through the ſame thy Son Jeſus Chriſt our Lord, who liveth and reigneth with thee in the unity of the ſame Holy Spirit, world without end. *Amen.*

Then the Elected Prieſt ſhall kneel down (though it be Sunday) before the Biſhop, who ſhall ſign him with the ſign of the croſs upon his forehead, and then laying his hands upon his head, he ſhall ſay,

WITH the ſuffrage and conſent of the Clergy and People, the Divine grace, which always healeth what is infirm, and ſupplieth what is wanting, promoteth the beloved Deacon N. to the order of Prieſt. Let us pray for him, that the grace of the moſt Holy Spirit may deſcend upon him.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Biſhop, keeping his hands laid upon his head, ſhall ſay the following prayer.

O Almighty Lord God, who haſt created all things by Chriſt, and by him diſpenſeſt thy fatherly care and providence over them; for he who had power to make different creatures, hath alſo power to provide for and govern them according to their different natures: O God, who therefore takeſt care of all Beings in various manners, of immortal by preſervation, of mortal by ſucceſſion, of the ſoul by the proviſion of laws, of the body by the ſupply of it's wants: Look down upon thy holy church, and encreaſe the ſame; multiply thoſe that preſide

therein, and grant them ſtrength that they may labour both in word and work for the edification of thy people. Look down alſo upon this thy ſervant, who is choſen into the Preſbytery by the ſuffrage and judgment of all the Clergy: And fill him with the ſpirit of grace and counſel, that he may aſſiſt and govern thy people with a pure heart; in like manner as thou hadſt reſpect to thy choſen people, commanding Moſes to make choice of Elders, whom thou didſt repleniſh with thy Spirit. And now, Lord, do thou, preſerving in us the ſpirit of thy grace free from deficiency and imperfection, grant that this perſon being endued with healing powers and filled with inſtructive diſcourſe, may teach thy people in meekneſs, may ſincerely ſerve thee with a pure mind and a willing ſoul, and may unblameably perform the ſacred miniſtrations for the people, through thy Chriſt; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, world without end. *Amen.*

Then ſhall the Biſhop take his hands off his head, and ſhall ſay the following prayer, the new-ordained Prieſt ſtill kneeling.

MOST merciful Father, we beſeech thee to ſend upon this thy ſervant thy heavenly bleſſing, that he may be clothed with righteouſneſs, and that thy word ſpoken by his mouth, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo, that thy people may have grace to hear and receive what he ſhall deliver out of thy moſt holy word or agreeable to the ſame, and that all of us in our words and deeds may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. *Amen.*

Then

Then the new-ordained Prieſt ſhall riſe; and the Biſhop with the Presbyters preſent ſhall all ſalute him with the Holy Kiſs of Peace in the name of the Lord, and then they ſhall conduct him to his ſtall or to the proper ſtation belonging to his office, the Biſhop taking him by the hand and placing him therein. After which he ſhall ſtand up; and the Biſhop turning towards the People, ſhall pronounce this Benediction, the People reverently bowing their heads.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

Then the new-ordained Prieſt ſhall make a diſcourſe to the People, and afterwards the Biſhop ſhall proceed in the Communion-Service.

THE FORM and MANNER OF Ordaining DEACONS.

When there is occaſion for a Deacon to be ordained, the Faithful of the Pariſh ſhall elect a proper perſon; notice whereof ſhall be given to the Biſhop: And if when the perſon elected hath been examined by the two Deacons who are to preſent him at the ordination, and by the Biſhop himſelf, he (after conſulting with his College of Presbyters) approve of him, he ſhall give notice of the day of Ordination (which ſhall always be a Lord's day) both to the Clergy of the Dioceſe, and to the Faithful of the Pariſh.

On all Wedneſdays and Fridays between the time of the Biſhop's notice and the day of ordination, the following prayer ſhall be uſed in the Penitential Office after the Prayer for all ſorts and conditions of men.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal church by the precious blood of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the mind of thy ſervant our Biſhop, that he may

may not lay on hands ſuddenly, but may faithfully and wiſely ordain a fit perſon to the office of Deacon. And to him who ſhall be ordained to that holy function, give thy grace and heavenly benediction, that he may faithfully ſerve before thee, to the glory of thy great name, and the benefit of thy holy church, through Jeſus Chriſt our Lord. *Amen.*

Note, that a Deacon is not to be ordained, till he is Twenty five years of age, unleſs upon a particular occaſion, of which the Biſhop is to be judge.

When the day appointed by the Biſhop is come, he and as many of the Clergy of the Dioceſe as conveniently can, ſhall repair to the Cathedral Church or to the Pariſh Church where the Deacon Elect is to miniſter. And after the Creed in the Morning Prayer there ſhall be a ſermon or exhortation, declaring the duty and office of Deacons, how neceſſary that Order is in the Church of Chriſt, and how the People ought to eſteem them in their office.

When all things are duly prepared in the Church, and ſet in order; at the time appointed for celebrating the Holy Euchariſt, before the Communion Service begins, the Elected Deacon (being decently habited) ſhall be preſented by two Deacons unto the Biſhop ſitting in his Chair near the Altar, the Deacons that preſent him ſaying,

RIght Reverend Father in God, we preſent unto you this perſon to be admitted a Deacon,

The Biſhop.

TAKE heed that the perſon whom ye preſent unto us, be apt and meet, for his learning and godly converſation, to exerciſe this miniſtry duly, to the honour of God and the edifying of his Church.

The two Deacons ſhall ſay,

We have enquired of him, and alſo examined him, and think him ſo to be.

Then ſhall the Biſhop ſay unto the People,

BEloved, if there be any of you who knoweth any impediment or notable crime in this perſon preſented to be ordained Deacon, for the which he ought not to be admitted to that office, let him come forth in the name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from ordaining that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

But if no great crime or impediment be objected, the Biſhop ſhall begin the Communion Service, in which the Collect, Epiſtle, and Goſpel ſhall be as follow.

The Collect.

ALmighty God, who of thy divine providence haſt appointed divers Orders of Miniſters in thy church, and didſt by thine holy apoſtles admit into the Order of Deacons the firſt Martyr Saint Stephen, with others; mercifully behold this thy ſervant now called

called to the like office and adminiſtration. Repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and good example he may faithfully ſerve thee in this office, to the glory of thy name and the edification of thy church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with Thee and the Holy Ghoſt, now and for ever. *Amen.*

The Epiſtle. 2 Tim. 3. 8.

LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the office of a Deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the huſband of one wife, ruling their children, and their own houſes well. For they that have uſed the office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

The Goſpel. S. Luke 12. 35.

LET your loins be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily, I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch,

watch, and find them ſo, bleſſed are thoſe ſervants.

After the Goſpel and Nicene Creed are ended, the Biſhop ſitting in his Chair, ſhall ſay to him that is to be ordained,

BEloved, foraſmuch as the Holy Scripture and the ancient canons, command, that we ſhould not be haſty in laying on hands; before I admit thee to this adminiſtration, I will examine thee in certain articles, to the end that the congregation here preſent may have a trial, and bear witneſs how thou art minded to behave thy ſelf in the Church of God.

Biſh. Doſt thou think in thy heart, that thou art truly called, according to the will of our Lord Jeſus Chriſt and the laws of the Church, to the order and miniſtry of Deacons?

Anſw. I think it.

Biſh. Doſt thou unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament? And wilt thou diligently read the ſame unto the people aſſembled in the Church, where thou ſhalt be appointed to ſerve?

Anſw. I do believe them, and will diligently read them.

Biſh. Wilt thou be diligent to frame and faſhion thy life according to the doctrine of Chriſt, and to make thy ſelf, as much as in thee lieth, an wholſom example to the flock of Chriſt?

Anſw. I will ſo do, the Lord being my helper.

Biſh.

Biſh. Wilt thou maintain and ſet forward, as much as lieth in thee, quietneſs, peace, and love among all Chriſtian people, and eſpecially among them that do or ſhall belong to the pariſh, where thou ſhalt ſerve?

Anſw. I will ſo do by God's help.

Biſh. It appertaineth to the office of a Deacon, to be ſubſervient to the Biſhop or Prieſt in Divine Service, and eſpecially in the Service of the Altar; to take care of the Holy Table, and of all the ornaments and utenſils belonging thereto; to read Holy Scriptures and Homilies in the Church, and to inſtruct the Catechumens and the youth; to diſtribute the Euchariſt, and to baptize in caſes of neceſſity, where no Prieſt is to be had; to bid prayers in the congregation, and to preach with the Biſhop's Licenſe; to correct and rebuke men who behave themſelves irregularly at church; to attend upon the Biſhop, and to inform him or the Prieſt of the miſdemeanours of the People; to ſearch for the orphans, and the ſick and poor people of the pariſh, to intimate their eſtates, names, and places where they dwell, and to diſtribute to them ſuch charities as ſhall be delivered to him by the Biſhop or Prieſt towards their relief and aſſiſtance. Wilt thou do all this faithfully, diligently, and willingly?

Anſw. I will ſo do by the help of God.

Biſh. Wilt thou reverently obey thy Biſhop, following with a glad mind and will his godly admonitions, and ſubmitting thy ſelf to his godly judgement?

Anſw. I will ſo do, the Lord being my helper.

Then

Then the Biſhop ſtanding up, ſhall ſay to the Deacon Elect,

ALmighty God who hath given thee this will to do all theſe things, grant alſo unto thee ſtrength and power to perform the ſame, that he may accompliſh his work which he hath begun in thee, through Jeſus Chriſt our Lord. *Amen.*

Then the Elected Deacon ſhall kneel down (though it be Sunday) before the Biſhop, who ſhall ſign him with the ſign of the croſs upon his forehead, and then laying his hands upon his head, he ſhall ſay,

WITH the ſuffrage and conſent of the People, the Divine grace, which always healeth what is infirm, and ſupplieth what is wanting, promoteth the ſervant of God N. to the order of Deacon. Let us pray for him, that the grace of the moſt Holy Spirit may deſcend upon him.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Biſhop keeping his hands laid upon his head, ſhall ſay the following prayer.

O Almighty God, true and faithful, who art rich unto all that call upon thee in truth; who art fearful in counſels, wiſe in underſtanding, powerful and great: Hear our prayer, O Lord, and let thine ears receive our ſupplication, and cauſe the light of thy countenance to ſhine upon this thy ſervant, who is here ſet apart before thee to the office of a Deacon. Fill him with the Holy Ghoſt and with power, as thou didſt Stephen the martyr and follower of the ſufferings of thy Chriſt; and grant that he continuing ſtedfaſt, unblameable, and unreproveable,

able, may acceptably diſcharge his office now committed unto him, and may be thought worthy of a higher degree, through the mediation of thine only begotten Son; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, for ever and ever. *Amen.*

Then the Biſhop ſhall take his hands off his head, and ſhall ſay the following prayer, the new-ordained Deacon ſtill kneeling.

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take this thy ſervant into the office of Deacons in thy church: make him, we beſeech thee, to be modeſt, humble, and conſtant in his miniſtration, and to have a ready will to obſerve all ſpiritual diſcipline; that he having always the teſtimony of a good conſcience, may at length by thee be eternally rewarded, through thy Son our Saviour Jeſus Chriſt, to whom be glory and honour world without end. *Amen.*

Then the new-ordained Deacon ſhall riſe, and the Deacons preſent ſhall all ſalute him with the Kiſs of Peace in the name of the Lord; after which, the Biſhop turning towards the People, ſhall pronounce this Benediction, the People reverently bowing their heads.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

Then the Biſhop ſhall proceed in the Communion-Service.

THE

THE FORM and MANNER OF Ordaining DEACONESSES.

When there is occaſion for a Deaconeſs to be ordained, the Faithful of the Pariſh ſhall elect a proper perſon; notice whereof ſhall be given to the Biſhop: And if when the perſon elected hath been examined by the two Deacons who are to preſent her at the Ordination, and by the Biſhop himſelf, he (after conſulting with his College of Presbyters) approve of her, he ſhall give notice of the day of Ordination (which ſhall always be a Lord's day) both to the Clergy of the Dioceſe and to the Faithful of the Pariſh.

Note, that a Deaconeſs is not to be ordained, till ſhe is Forty years of age, unleſs upon a particular occaſion, of which the Biſhop is to be judge.

When the day appointed by the Biſhop is come, he and as many of the Clergy and Deaconeſſes of the Dioceſe, as conveniently can, ſhall repair to the Cathedral Church, or to the Pariſh Church to which the Deaconeſs Elect is to belong. And when all things are duly prepared in the Church, and ſet in order; at the time appointed for celebrating the Holy Euchariſt, before the Communion

munion Service begins, the Elected Deaconeſs (being decently habited) ſhall be preſented by two Deacons unto the Biſhop ſitting in his Chair near the Altar, the Deacons that preſent her ſaying,

RIght Reverend Father in God, we preſent unto you this perſon to be admitted a Deaconeſs.

The Biſhop.

TAKE heed that the perſon whom ye preſent unto us, be apt and meet, for her knowledge, prudence, and godly converſation, to exerciſe this office duly, to the honour of God and the edifying of his Church.

The two Deacons ſhall ſay,

We have enquired of her, and alſo examined her, and think her ſo to be.

Then the Biſhop ſhall ſay unto the People,

BEloved, if there be any of you, who knoweth any impediment or notable crime in this perſon preſented to be ordained Deaconeſs, for which ſhe ought not to be admitted to that office, let him come forth in the name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from ordaining that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

But if no great crime or impediment be objected, the Biſhop ſhall begin the Communion Service, in

which the Collect, Epiſtle, and Goſpel ſhall be as follow.

The Collect.

ALmighty God, who of thy divine providence haſt appointed divers Orders and Offices in thy Church, and didſt admit thy ſervant Phœbe and others into the order of Deaconeſſes; mercifully behold this thy ſervant now called to the like office and adminiſtration. Repleniſh her ſo with the truth of thy doctrine, and adorn her with innocency of life, that ſhe may faithfully ſerve thee in this office, to the glory of thy name and the benefit of thy holy church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with Thee and the Holy Ghoſt, now and for ever. *Amen.*

The Epiſtle. Rom. 16. 1.

I Commend unto you Phœbe our ſiſter, who is a Deaconeſs of the church which is at Cenchræa: that ye receive her in the Lord, as becometh Saints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

The Goſpel. S. Luke 2. 36.

AND there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer, ſhe was of a great age, and had lived with an huſband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years, who departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in at that inſtant, gave thanks likewiſe unto the Lord, and ſpake

ſpake of him to all them that looked for redemption in Jeruſalem.

After the Goſpel and Nicene Creed are ended, the Biſhop ſitting in his Chair, ſhall ſay to her that is to be ordained.

BEloved, foraſmuch as the Holy Scripture and the ancient canons command, that we ſhould not be haſty in laying on hands; before I admit thee to this adminiſtration, I will examine thee in certain articles, to the end that the congregation preſent may have a trial, and bear witneſs how thou art minded to behave thy ſelf in the diſcharge of thy office.

Doſt thou think, that thou art truly called, according to the will of our Lord Jeſus Chriſt and the laws of the church, to the order and miniſtry of Deaconeſſes?

Anſw. I think it.

Biſh. Doſt thou unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament? And wilt thou diligently read the ſame?

Anſw. I do believe them, and will diligently read them.

Biſh. Wilt thou be diligent to frame and faſhion thy life according to the doctrine of Chriſt, and to make thy ſelf, as much as in thee lieth, an wholſom example to the flock of Chriſt?

Anſw. I will ſo do, the Lord being my helper.

Biſh. It appertaineth to the office of a Deaconeſs, to aſſiſt at the baptiſm of women; to inſtruct (in private) children, and women who are preparing for baptiſm; to viſit and attend women that are ſick and in diſtreſs; to overlook the women in the church, and to correct and rebuke thoſe who behave themſelves irregularly there; and to introduce any woman who wants to make application to a Deacon, Preſbyter, or Biſhop. Wilt thou do all this faithfully, diligently, and willingly?

Anſw. I will ſo do by the help of God.

Biſh. Wilt thou reverently obey thy Biſhop, following with a glad mind and will his godly admonitions, and ſubmitting thy ſelf to his godly judgement?

Anſw. I will ſo do, the Lord being my helper.

Then the Biſhop ſtanding up, ſhall ſay to the Deaconeſs Elect,

ALmighty God, who hath given thee this will to do theſe things, grant alſo unto thee ſtrength and power to perform the ſame, that he may accompliſh his work which he hath begun in thee, through Jeſus Chriſt our Lord. *Amen.*

Then the Elected Deaconeſs ſhall kneel down (though it be Sunday) before the Biſhop, who ſhall ſign her with the ſign of the croſs upon her forehead, and then laying his hands upon her head, he ſhall ſay,

WITH the ſuffrage and conſent of the People, the Divine grace, which always healeth what is infirm, and ſupplieth what is wanting, promoteth the

the ſervant of God N. to the office of a Deaconeſs. Let us pray for her, that the grace of the moſt Holy Spirit may deſcend upon her.

Anſw. Lord, have mercy: We beſeech thee to hear us, good Lord.

Then the Biſhop keeping his hands laid upon her head, ſhall ſay the following prayer.

O Eternal God, Father of our Lord Jeſus Chriſt, Creator of man and woman, who didſt repleniſh Miriam, and Deborah, and Anna, and Huldah with the Spirit; who didſt not diſdain, that thy only-begotten Son ſhould be born of a woman; and who in the tabernacle of the teſtimony and in the temple didſt ordain women to be keepers of thy holy gates: Do thou now alſo look down upon this thy ſervant, who is here ſet apart before thee to the office of a Deaconeſs. Endue her with the Holy Ghoſt, and cleanſe her from all filthineſs of fleſh and ſpirit, that ſhe may worthily diſcharge the work committed to her, to thy glory and the praiſe of thy Chriſt; with whom to Thee and the Holy Ghoſt, be glory and adoration, for ever and ever. *Amen.*

Then the Biſhop ſhall take his hands off her head, and ſhall ſay the following prayer, the new-ordained Deaconeſs ſtill kneeling.

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take this thy ſervant into the office of Deaconeſſes in thy church: make her, we beſeech thee, to be modeſt, humble, and conſtant in her miniſtration, and to have a ready will to obſerve all ſpiritual diſ-

cipline; that ſhe having always the teſtimony of a good conſcience, may at length by thee be eternally rewarded, through thy Son our Saviour Jeſus Chriſt, to whom be glory and honour world without end. *Amen.*

Then the new-ordained Deaconeſs ſhall riſe, and the Deaconeſſes preſent ſhall all ſalute her with the Kiſs of Peace in the name of the Lord: After which the Biſhop turning towards the People, ſhall pronounce this Benediction, the People reverently bowing their heads.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

Then the Biſhop ſhall proceed in the Communion-Service.

A COMPLEAT

COLLECTION

OF

DEVOTIONS,

BOTH

PUBLICK and PRIVATE:

TAKEN

From the Common Prayer Book of the Church of England, the Apoſtolical Conſtitutions, and the Ancient Liturgies.

In TWO PARTS.

PART II.

Being a Primitive Method of Daily Private Prayer, Containing Devotions for the Morning and Evening, and for the Ancient Hours of Prayer, Nine, Twelve, and Three; together with Hymns and Thankſgivings for the Lord's Day and Sabbath, and Prayers for Faſting Days;

AS ALSO,

DEVOTIONS for the ALTAR, and Graces before and after Meat:

All taken from the Apoſtolical Conſtitutions and the Ancient Liturgies, with ſome Additions; And Recommended to the Practice of all Private Chriſtians of Every Communion.

LONDON:

Printed in the Year M.DCC.XXXIV.

ADVERTISEMENT.

THE Publiſher of theſe Papers is not ſo ſanguine as to imagine, that ſuch a Collection of Devotions as the preceding, (though unexceptionable, becauſe Primitive and Apoſtolical,) will be acceptable to, or admitted into publick uſe by, the preſent Chriſtian Churches, which are unhappily prepoſſeſſed with ſuch ſtrong prejudices, and miſerably over-run with ſo many modern corruptions. However, till they can be ſo truly reformed, as to be perfectly free from all novelty, and entirely conformable to Antiquity, Univerſality, and Conſent, which would be matter of rejoicing to all good men, and of terror to the wicked; that the Publiſher might render his deſign as univerſally ſerviceable as poſſible, he has accommodated thoſe parts of the foregoing devotions as are taken out of the Apoſtolical Conſtitutions, (not all of them indeed, moſt of them however, at leaſt as many as he conveniently could) to private uſe in this ſecond part, which he earneſtly recommends to the practice of all pious chriſtians of Every communion.

He likewiſe takes this opportunity of adviſing the devout chriſtian to follow the excellent counſel of Mr. Law *in his* Serious Call to a Devout and Holy life, p. 244. " *If you was to uſe your ſelf (as far as* " *you can) to pray always in the* ſame *place; if you* " *was to reſerve that place for devotion, and not al-*

" *low*

" *low yourſelf to do any thing common in it; if you*
" *was never to be there your ſelf, but in times of*
" *devotion; if any* little room, *(or if that cannot be,)*
" *if any particular* part *of a room was thus uſed;*
" *this kind of conſecration of it, as a place* holy *unto*
" *God, would have an effect upon your mind, and*
" *diſpoſe you to ſuch tempers, as would very much*
" *aſſiſt your devotion. For by having a place thus*
" *ſacred in your* room, *it would in ſome meaſure*
" *reſemble a* chapel *or* houſe *of God. This would*
" *diſpoſe you to be always in the ſpirit of religion,*
" *when you was there; and fill you with* wiſe *and*
" holy *thoughts, when you was by your ſelf. Your*
" *own apartment would raiſe in your mind ſuch ſen-*
" *timents, as you have, when you ſtand near an*
" altar; *and you would be afraid of thinking or*
" *doing any thing that was* fooliſh *near that place,*
" *which is the place of prayer and holy intercourſe*
" *with God.*"

DEVOTIONS

FOR THE

MORNING.

As ſoon as you wake, or as ſoon as you are out of your bed, ſay the following Ejaculations.

GLORY be to thee, O God, for watching over me the night paſt: Lord, raiſe me up at the laſt day to life everlaſting.

O thou, who formeſt the light, and bringeſt back the morning, cauſing thy ſun to riſe on the evil and on the good; ſcatter the darkneſs of my ignorance by the knowledge of thy truth, that in thy light I may ſee light; and lift up the light of thy countenance upon me, the light of grace here, and the light of glory hereafter.

O thou, who for us men and for our ſalvation, didſt vouchſafe to be born, while ſhepherds were watching their flocks by night; grant me to be born again by the daily renewing of the Holy Ghoſt, till thy ſelf art formed in me unto a perfect man: and ſave me.

O thou, who haſt foretold, that thou wilt return to judgment in an hour that we are not aware of; grant

grant me grace to watch and pray always; that whether thou ſhalt come at even, or at midnight, or at the cock crowing, or in the morning, thou mayeſt find me in the number of thoſe ſervants, who ſhall be bleſſed for watching for their Lord: and ſave me.

As ſoon as you are waſhed and dreſſed, go to the place where you offer your devotions; ſtand with humble ſilence, your face being turned to the Eaſt, ſign yourſelf with the ſign of the croſs upon the forehead, bow reverently, and begin with

The Introduction.

IN the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then, while you ſmite your ſelf on the breaſt three times, ſay,

Lord, have mercy upon me.

Chriſt, have mercy upon me.

Lord, have mercy upon me.

After this Introduction ſay

The Morning Ejaculation.

O Thou, who very early in the morning, about the riſing of the ſun, waſt pleaſed to leave thy empty tomb, and return again from the dead; raiſe me, I pray thee, to walk in newneſs of life, by ſuch daily exerciſes of repentance and virtue, as may keep me dead indeed unto ſin, but alive unto God through thee: and ſave me.

Then

Then ſay or chant

The Introit.

O God, thou art my God: early will I ſeek thee.

I will magnify thee, O God my King: and I will praiſe thy name for ever and ever.

Every day will I give thanks unto thee: and praiſe thy name for ever and ever.

I laid me down, and ſlept, and roſe up again: for the Lord ſuſtained me.

My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

Awake up, my glory; awake, lute and harp: I my ſelf will awake right early.

It is a good thing to give thanks unto the Lord: and to ſing praiſe unto thy name, O moſt higheſt;

To tell of thy loving kindneſs early in the morning: and of thy truth in the night ſeaſon;

Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

Have I not remembred thee in my bed: and thought upon thee when I was waking?

I have thought upon thy name, O Lord, in the night ſeaſon: and have kept thy law.

Praiſed be the Lord daily: even the God who helpeth me, and poureth his benefits upon me.

Sing unto the Lord, and praiſe his name: be telling of his ſalvation from day to day.

I will ſing of thy power, O Lord, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and my refuge in the day of my trouble.

Early

Early in the morning do I cry unto thee: for in thy word is my truſt.

My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

O let me hear thy loving kindneſs betimes in the morning: for in thee is my truſt.

Shew thou me the way that I ſhould walk in: for I lift up my ſoul unto thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

And the glorious majeſty of the Lord my God be upon me: proſper thou the work of my hands upon me, O proſper thou my handy work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Note, the word Hallelujah *is to be added only on Sundays, and on every day between Eaſter and Pentecoſt.*

Then ſay or ſing

The Hymn.

GLory be to God in the higheſt, and on earth peace, good will towards men. I praiſe thee, I bleſs thee, I worſhip thee, I glorify thee, I give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon me. Thou that takeſt away the ſins of the world, have mercy

mercy upon me. Thou that takeſt away the ſins of the world, receive my prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon me.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen. [Hallelujah.]

Then ſay as followeth.

I [will fall on my knees, O Lord, *here kneel down except on Sundays and every day between Eaſter and Pentecoſt, when all prayers are to be ſaid ſtanding, and this clauſe between hooks is to be omitted* and] will fervently and intenſely pray to thee my God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay the following

Interceſſion.

I Pray for the peace and tranquillity of the world, and of the holy churches; that the God of the univerſe would grant them his perpetual and laſting peace, and keep them perſevering to the end in the fulneſs of piety and virtue.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the holy catholick and apoſtolick church from one end of the earth to the other; that the Lord would keep and preſerve it unſhaken and undiſturbed with ſtorms and tempeſts, founded on a rock, to the end of the world.

Lord,

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for this Dioceſe, to which I belong, and for every member of the ſame; that the Lord of all would grant us grace to purſue his heavenly hope without ceaſing, and that we may render him the continual debt and tribute of our prayers.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the whole epiſcopate or company of biſhops under heaven, rightly dividing the word of truth.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thy ſervant N. the biſhop, under whoſe juriſdiction I am placed; that the merciful God would preſerve him in ſafety, honour, and length of days for the benefit of his holy church, and grant him a venerable old age in all piety and righteouſneſs.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for all the preſbyters of the church, [particularly for him to whoſe care I am committed; *this clauſe is not to be ſaid by clergymen*] that the Lord would deliver them from every unlawful and wicked action, and preſerve them ſafe and honourable in their preſbytery.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the whole order of deacons in Chriſt, and all the clergy; that the Lord would preſerve them unblameable in their miniſtry.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray

I pray for all the faithful of the church, eſpecially thoſe of this pariſh.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the King, that God would bleſs and preſerve him, and ſo rule his heart in his faith, fear, and love, that he may ever ſeek his honour and glory.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the royal family, and all in authority; for the nobility, gentry, and all the people of this realm.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who are departed in the faith, and are at reſt in Chriſt, eſpecially N. *here mention thoſe departed whom you think proper:* that God, the lover of mankind, who hath received their ſouls, would forgive them all their ſins, voluntary and involuntary; and of his great mercy would graciouſly grant them perpetual peace in the region of the juſt, who reſt in the boſom of Abraham, Iſaac, and Jacob, with all thoſe who have pleaſed him and done his will from the beginning of the world, in the place whence ſorrow, grief, and lamentation are baniſhed away: that he would ſhortly accompliſh the number of his elect, and haſten his kingdom; and that the deceaſed in Chriſt and I may have a joyful reſurrection, a good and merciful trial at the day of judgment, and accompliſhment of happineſs after the ſame.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for all virgins, widows, and orphans; for thoſe who live in continence, and lead a pious life.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who live in marriage and child-bearing, that the Lord would have mercy upon them all.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who bring forth fruit in the holy church, and give alms to the poor.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who offer their ſacrifices and firſt fruits to the Lord our God; that the moſt gracious God would reward them with heavenly gifts, and reſtore them an hundred-fold in this world, and grant them everlaſting life in the world to come; giving them heavenly things for their earthly, and for their temporal thoſe that are eternal.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who are afflicted with ſickneſs, eſpecially——*here mention whom you think proper*; that the Lord would deliver them from all their diſtempers and infirmities, and reſtore them to their health.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for all that travel by land or by water; for thoſe who are in hard ſlavery; and for all who in this tranſitory life are in trouble, ſorrow, need, or any other adverſity, eſpecially —— *here mention whom you think proper.*

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray

I pray for thoſe who are in baniſhment, priſon, or bonds for the name of the Lord, for all who are perſecuted for truth and righteouſneſs ſake.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for my enemies, perſecutors, ſlanderers, and all who hate me; that the Lord would forgive them, and turn their hearts.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for thoſe who are Without, and led away with error, that the Lord would convert them.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the infants of the church; that the Lord would perfect them in his fear, and bring them to the meaſure of adult age.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for all my relations, eſpecially * —— for all my acquaintance, friends, and benefactors, particularly † —— for thoſe who pray for me, and for all who deſire or ſtand in need of my prayers; that the merciful God would grant them all, health, protection, and remiſſion of ſins, and all ſuch other favours, mercies, and bleſſings, ſpiritual and temporal, as he in his wiſe providence knoweth to be beſt for them.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I now preſume to pray for my unworthy ſelf; that the Lord would keep and preſerve me by his

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* † *Here mention what perſons you think fit, and add ſuch particular petitions for them as you think proper, according to their ſeveral circumſtances.*

grace unto the end, deliver me from the evil one, and from all the ſcandals of thoſe that work iniquity, and conduct me ſafe to his heavenly kingdom.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray again for my unworthineſs; that God would grant me forgiveneſs of all my ſins, and beſtow on me all thoſe graces and bleſſings, which he knoweth to be moſt neceſſary for me, eſpecially in this world knowledge of his truth, and in the world to come life everlaſting; *here add ſuch petitions as you think proper for your own particular circumſtances:* finally, that he would bleſs me in my temporal concerns, as he ſeeth beſt for me; that he would give me food and raiment, and grant that I may be therewith content, and that I may always be able to ſay with ſincerity of heart, Not mine, but his bleſſed will be done.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for every chriſtian ſoul.

Lord, have mercy: I beſeech thee to hear me, good Lord.

I pray for the whole creation.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then proceed as followeth.

Keep me, O Lord, and preſerve me by thy grace.

Save me, O God, and raiſe me up by thy mercy.

I will

I will pray with earneſtneſs, and will commend my ſelf to thee the living God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

O Almighty God, O Lord moſt high who dwelleſt in the higheſt, O thou holy one who reſteſt in thy holy places, thou great monarch of the world without original; who by thy Chriſt haſt cauſed thy knowledge to be preached unto us, to the acknowledgment of thy glory and of thy name, which he hath manifeſted to our underſtandings: Do thou now look down by him upon me thine unworthy ſervant, and deliver me from all ignorance and from every evil work. Grant that I may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and propitious to me, and hearken unto my prayers; and keep me ſtedfaſt, unblameable, and unreproveable, that I may be holy in body and ſoul, not having ſpot or wrinkle or any ſuch thing, but that I may be perfect, and not at all deficient or wanting in any reſpect. O thou my defender, my powerful God, who acceptest not the perſons of men, do thou ſupport me, whom thou haſt redeemed with the precious blood of thy Chriſt: Be thou my refuge and ſuccour, my protector and guardian, my impregnable wall, my bulwark and ſecurity: for none can pluck out of thine hand; there is no other God like thee; in thee is my hope and ſtrong conſolation. Sanctify me by thy Truth, for thy Word is Truth. O thou, who doſt nothing out of partiality or favour, whom it is impoſſible to deceive; deliver me from all ſickneſs and infirmity, from all ſin, injury, and fraud, from

fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkneſs; and vouchſafe to bring me to eternal life, which is in Chriſt thine only begotten Son our God and Saviour; through whom to Thee in the Holy Ghoſt, be glory and adoration, now and for ever, world without end. Amen.

I will beg of the Lord his mercies and compaſſions, that this morning, and this day, and all the time of my pilgrimage may be paſſed by me in peace without ſin. I will beg of God, that he would ſend me the Angel of peace, and give me a chriſtian end, and be gracious and merciful unto me. I will commend my ſelf to the living God through his only begotten Son.

Lord, have mercy; I beſeech thee to hear me, good Lord.

Then ſay

The Morning Thankſgiving.

O God, the God of ſpirits and of all fleſh, who art above all compariſon and ſelf-ſufficient; who madeſt the ſun to rule the day, and the moon and ſtars to govern the night: Do thou now look down upon me with the eyes of thy favour, and receive my morning thankſgiving, and have mercy upon me: For I have not ſtretched out my hands to any ſtrange god; for I acknowledge no new god, but thee the eternal and immortal God, who haſt given me my being and well-being through Chriſt: vouchſafe by him to bring me to everlaſting life; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, world without end. Amen.

Then ſay, reverently bowing your head,

The Morning prayer for Benediction.

O God, faithful and true, who ſheweſt mercy to thouſands and ten thouſands of them that love thee; who art the friend of the humble, and the defender of the poor; whoſe aid all things ſtand in need of, becauſe all things ſerve thee: Look down upon me thy ſervant, who bow my head unto thee, and bleſs me with thy ſpiritual benediction; keep me as the apple of an eye; preſerve me in piety and righteouſneſs, and vouchſafe me eternal life in Chriſt Jeſus thy beloved Son; with whom to Thee and the Holy Ghoſt, be glory, honour, and adoration, now and for ever, world without end. Amen.

Then proceed thus.

O Heavenly Father, I offer thee all my prayers, praiſes, and thankſgivings, petitions, ſupplications, and interceſſions, in the name and through the merits and mediation of thy dearly beloved Son, my powerful Advocate and Saviour, Jeſus Chriſt our Lord; who taught his diſciples the perfect prayer, which I unworthy ſinner preſume to offer to thy adorable majeſty, beſeeching thee to receive it for the ſake of it's Divine author, in whoſe holy words I ſum up all my wants, and the wants of all for whom I pray.

As therefore our Lord Chriſt hath taught us, I am bold to ſay,

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day

our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Concluſion.

O Lord, hear my prayer;
And let my cry come unto thee.
I bleſs thee, O Lord;
And render thanks to thee, my God.
May the Divine aſſiſtance remain with me for ever. Amen.

O God, unto thy gracious mercy and almighty protection I humbly commit my ſelf. O Lord, bleſs me, and keep me: O Lord, make thy face to ſhine upon me, and be gracious unto me: O Lord, lift up thy countenance upon me, and give me peace, both now and evermore. Amen.

Riſing off your knees, ſtand with humble ſilence, ſign your ſelf with the ſign of the croſs upon the forehead, bow reverently, and ſay,

Bleſſed be the Holy and Undivided Trinity now and for evermore. Amen.

Then, while you ſmite your ſelf on the breaſt three times, ſay,

God, be merciful to me a ſinner.

DEVO-

DEVOTIONS

FOR THE

EVENING.

Stand with humble ſilence, your face being turned to the Eaſt, ſign your ſelf with the ſign of the croſs upon the forehead, bow reverently, and begin with

The Introduction.

IN the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Then while you ſmite your ſelf on the breaſt three times, ſay,

Lord, have mercy upon me.
Chriſt, have mercy upon me.
Lord, have mercy upon me.

After this Introduction ſay

The Evening Ejaculation.

O Thou, who waſt in the evening taken down from the croſs, and laid in the ſepulchre; kill in me, I beſeech thee, the body of ſin, and bury in thy

thy grave all my corrupt affections, hiding and covering up my evil with thy good works: and ſave me.

Then ſay or chant

The Introit.

MAN goeth forth to his work and to his labour: until the evening.

The days of man are but as graſs: for he flouriſheth as a flower of the field.

For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

Man is like a thing of nought: his time paſſeth away like a ſhadow.

For a thouſand years, O Lord, in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

So teach me to number my days: that I may apply my heart unto wiſdom.

Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

Keep

Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Conſider, and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

For thou ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

Glory be to the Father, through the Son: in the Holy Ghoſt; [Hallelujah:]

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. [Hallelujah.]

Note, the word Hallelujah *is to be added only on Sundays and on every day between Eaſter and Pentecoſt.*

Then ſay or ſing

The Hymn.

O Jeſus Chriſt, thou joyful light of the ſacred glory of the immortal, heavenly, holy, bleſſed Father: I now being come to the ſetting of the ſun, and ſeeing the evening light, do laud and praiſe the Father, the Son, and the Holy Spirit of God. Thou art worthy to have hymns at all times ſung unto thee with holy voices, O Son of God, who giveſt life. Therefore the world glorifieth thee.

Praiſe

Praiſe the Lord, O my ſoul, O praiſe the name of the Lord. I praiſe thee, I laud thee, I bleſs thee for thy great glory, O Lord and King, the Father of Chriſt the unſpotted Lamb, that taketh away the ſin of the world. All praiſes, hymns, and glory are juſtly rendred to thee our God and Father, through thy Son, in the moſt Holy Spirit, for all ages, world without end. Amen. [Hallelujah.]

Then ſay as followeth.

I [will fall on my knees, O Lord, *here kneel down except on Sundays and every day between Eaſter and Pentecoſt, when all prayers are to be ſaid ſtanding, and this clauſe between hooks is to be omitted* and] will fervently and intenſely pray to thee my God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay the following

Interceſſion.

O Lord, who haſt commanded us to make prayers and interceſſions for all others, as well as for our ſelves; I beſeech thee to bleſs the whole creation, and to have mercy upon all men. More eſpecially I pray for the holy catholick and apoſtolick church from one end of the earth to the other, for every chriſtian ſoul, for the whole epiſcopate, for the particular dioceſe to which I belong, and therein for the Biſhop, the clergy, and every member of the ſame. Bleſs and preſerve the King; bleſs the royal family and all in authority, the nobility, gentry, and all the people of this realm. I commend unto thy mercy,

mercy, O Lord, all thy ſervants, who are departed hence with the ſign of faith, and now do reſt in the ſleep of peace, eſpecially — I likewiſe pray unto thee for thoſe who are perſecuted for truth and righteouſneſs ſake, and for all who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity, particularly —— Forgive my enemies, perſecutors, ſlanderers, and all who hate me; and bring into the way of truth all ſuch as have erred and are deceived. Bleſs, O Lord, all the infants of the church; bleſs, I beſeech thee, all my relations, eſpecially —— all my acquaintance, friends, and benefactors, particularly —— thoſe who pray for me, and all who deſire or ſtand in need of my prayers. I pray laſtly for my unworthy ſelf: bleſs me in my ſpiritual concerns in the higheſt manner and to the greateſt degree, but in my temporal as thou ſeeſt beſt for me, for not mine, but thy bleſſed will be done. Hear theſe my interceſſions, O gracious Lord, and accept them for the ſake of thy dearly beloved Son, Jeſus Chriſt, our bleſſed Lord and Saviour. Amen.

Then proceed as followeth.

Keep me, O Lord, and preſerve me by thy grace.

Save me, O God, and raiſe me up by thy mercy.

I will pray with earneſtneſs, and will commend my ſelf to thee the living God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

O Almighty God, O Lord moſt high who dwelleſt in the higheſt, O thou holy one who reſteſt in thy holy places, thou great monarch of the world without original; who by thy Chriſt haſt cauſed thy knowledge to be preached unto us, to the acknowledgment

ledgment of thy glory and of thy name, which he hath manifeſted to our underſtandings: Do thou now look down by him upon me thine unworthy ſervant, and deliver me from all ignorance and from every evil work. Grant that I may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and propitious unto me, and hearken unto my prayers; and keep me ſtedfaſt, unblameable, and unreproveable, that I may be holy in body and ſoul, not having ſpot or wrinkle or any ſuch thing, but that I may be perfect, and not at all deficient or wanting in any reſpect. O thou my defender, my powerful God, who acceptest not the perſons of men, do thou ſupport me, whom thou haſt redeemed with the precious blood of thy Chriſt: Be thou my refuge and ſuccour, my protector and guardian, my impregnable wall, my bulwark and ſecurity: for none can pluck out of thine hand; there is no other God like thee; in thee is my ſtrong hope and conſolation. Sanctify me by thy Truth, for thy Word is Truth. O thou, who doſt nothing out of partiality or favour, whom it is impoſſible to deceive; deliver me from all ſickneſs and infirmity, from all ſin, injury, and fraud, from fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkneſs; and vouchſafe to bring me to eternal life, which is in Chriſt thine only-begotten Son our God and Saviour; through whom to Thee in the Holy Ghoſt, be glory and adoration, now and for ever, world without end. Amen.

I will pray to the Lord for his mercies and compaſſions, and entreat him to ſend me the Angel of peace, and all things that are good and convenient for me, and that he would grant me a chriſtian end.

end. I will pray, that this evening and night may paſs in peace and without ſin, and all the time of my life unblameable and without rebuke. I will commend myſelf to the living God through his Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay

The Evening Thankſgiving.

O God, who art without beginning and without end, the maker and governour of all things by Chriſt, the God and Father of him before all things, the Lord of the Spirit, and the King of all intellectual and ſenſible Beings; who haſt made the day for works of light, and the night to give reſt to our weakneſs, for the day is thine and the night is thine, thou haſt prepared the light and the ſun: Do thou now, O Lord, thou lover of mankind and fountain of all good, mercifully accept this my evening thankſgiving: Thou, who haſt led me through the length of the day, and brought me to the beginning of the night, keep and preſerve me by thy Chriſt; grant that I may paſs this evening in peace and this night without ſin, and vouchſafe to bring me to eternal life by thy Chriſt; through whom to Thee in the Holy Ghoſt, be glory, honour, and adoration, world without end. Amen.

Then ſay, reverently bowing your head,

The Evening Prayer for Benediction.

O God of our fathers and Lord of mercy, who haſt created man by thy Wiſdom a rational animal,

animal, and of all thy creatures upon earth deareſt unto thee, and haſt given him dominion over the earth; who haſt alſo by thy will conſtituted princes and prieſts, the former for the ſecurity of life, the latter for the regularity of worſhip: Be pleaſed now, O Lord Almighty, to bow down and ſhew the light of thy countenance upon me thy ſervant, who bow the neck of my heart before thee; and bleſs me through Chriſt, by whom thou haſt enlightened me with the light of knowledge, and revealed thy ſelf unto me; with whom to Thee and the Holy Ghoſt the Comforter, all worthy adoration is due from every rational and holy nature, world without end. Amen.

Then proceed thus.

O Lord, hear me for the ſake of my bleſſed Saviour Jeſus Chriſt, who hath taught us a perfect form of prayer, which I beſeech thee to accept, not according to my weak underſtanding, but according to the full ſenſe and meaning thereof: in confidence of which I am bold to ſay,

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Concluſion.

O Lord, hear my prayer;
And let my cry come unto thee.

I bleſs

I bleſs thee, O Lord;
And render thanks to thee, my God.
May the Divine aſſiſtance remain with me for ever. Amen.

O God, unto thy gracious mercy and almighty protection I humbly commit myſelf. O Lord, bleſs me, and keep me. O Lord, make thy face to ſhine upon me, and be gracious unto me. O Lord liſt up thy countenance upon me, and give me peace, both now and evermore. Amen.

Riſing off your knees, ſtand with humble ſilence, ſign yourſelf with the ſign of the croſs upon the forehead, bow reverently, and ſay,

Bleſſed be the Holy and Undivided Trinity now and for evermore. Amen.

Then, while you ſmite your ſelf on the breaſt three times, ſay,

God be merciful to me a ſinner.

Immediately before you go to bed, or after you are in bed, before you fall aſleep, ſay the following Ejaculations.

O Thou, who inſpireſt thy Saints with ſongs in the night, and giveſt wholſome ſleep to thy beloved; whoſe name I will think of in the night ſeaſon, and will keep thy law: let thy protection and mercy be upon me, and preſerve my lying down and my riſing up from this time forth and even for evermore.

O Thou, who didſt at midnight raiſe the prophet David, and Paul, and Silas, to ſing praiſes to thee becauſe of thy righteous judgments: make me in my bed to think with gladneſs upon thee, whoſe preſence makes my darkneſs to be light: and ſave me.

O Thou, who haſt compared thy ſecond coming to that of a bridegroom at midnight: let this cry, Behold the bridegroom cometh, be conſtantly ſounding in my ears; and grant, that I may always be in readineſs with oil in my lamp, to go out and meet him: and ſave me.

LORD, as I now go to my bed, I muſt one day go to my grave, O make me wiſe to conſider my latter end.

Note, great part of the foregoing Devotions for the Morning and Evening being taken out of the Apoſtolical Conſtitutions, and therefore the ſame with part of the Morning and Evening Prayer preſcribed above in the Publick Offices of the Church; thoſe perſons who have the comfort and advantage of joining in the ſaid Publick Offices, may uſe the following method in their private devotions.

They may begin and proceed according to the directions given in the Devotions for the Morning and Evening, till they come to the Hymn; and inſtead of thoſe there preſcribed, they may uſe the following.

The Morning Hymn.

HOLY, Holy, Holy Lord God Almighty; who was, and is, and is to come: Thou art worthy O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created. Great and marvelous are thy works, Lord God Almighty: Juſt and true are thy ways, thou King of Saints. Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing; for he hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation. Therefore bleſſing, honour, glory, and power, be unto him that ſitteth on the throne, and unto the Lamb, for ever and ever. Amen. [Hallelujah.]

The Evening Hymn.

O Jeſus Chriſt, thou joyful light of the ſacred glory of the immortal, heavenly, holy, bleſſed Father; I now being come to the ſetting of the ſun, and ſeeing the evening light, do laud and praiſe the Father, the Son, and the Holy Spirit of God. Thou art worthy to have hymns at all times ſung unto thee with holy voices, O Son of God, who giveſt life. Therefore the world glorifieth thee. Amen. [Hallelujah.]

Inſtead of the Morning Interceſſion, they may ſay the following

Interceſſion.

O Lord, who haſt commanded us to make prayers and interceſſions for all others as well as for ourſelves; I beſeech thee to bleſs the whole

creation, and to have mercy upon all men. More eſpecially I pray for the holy catholick and apoſtolick church from one end of the earth to the other, for every chriſtian ſoul, for the whole epiſcopate, for the particular dioceſe to which I belong, and therein for the Biſhop, the clergy, [particularly the Preſbyter to whoſe care I am committed,] and every member of the ſame. Bleſs and preſerve the King; bleſs the royal family and all in authority, the nobility, gentry, and all the people of this realm. I commend unto thy mercy, O Lord, all thy ſervants, who are departed hence with the ſign of faith, and now do reſt in the ſleep of peace, eſpecially —— I likewiſe pray unto thee for thoſe who are perſecuted for truth and righteouſneſs ſake, and for all who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity, particularly —— Forgive my enemies, perſecutors, ſlanderers, and all who hate me; and bring into the way of truth all ſuch as have erred and are deceived. Bleſs, O Lord, all the infants of the church; bleſs I beſeech thee all my relations, eſpecially * —— all my acquaintance, friends, and benefactors, particularly † —— thoſe who pray for me, and all who deſire or ſtand in need of my prayers; grant them all, health, protection, and remiſſion of ſins, and all ſuch other favours, mercies, and bleſſings, ſpiritual and temporal, as thou in thy wiſe providence knoweſt to be beſt for them. I pray laſtly for my unworthy ſelf: O gracious God, grant me forgiveneſs of all my ſins, and beſtow on me all thoſe graces and bleſſings, which thou knoweſt to be moſt neceſſary for me, eſpecially in this

* † *Here mention what perſons you think fit, and add ſuch particular petitions for them as you think proper, according to their ſeveral circumſtances.*

this world knowledge of thy truth, and in the world to come life everlaſting; *here add ſuch petitions as you think proper for your own particular circumſtances:* finally, O Lord, bleſs me in my temporal concerns as thou ſeeſt beſt for me; give me food and raiment, and grant that I may be therewith content, and that I may always be able to ſay with ſincerity of heart, Not mine, but thy bleſſed will be done. Hear theſe my interceſſions, O gracious Lord, and accept them for the ſake of thy dearly beloved Son, Jeſus Chriſt, our bleſſed Lord and Saviour. Amen.

The Evening Interceſſion may be the ſame with that which ſtands in the Devotions for the Evening: and after the Interceſſion they may uſe biſhop Andrews's private devotions, or any other that they like beſt, ending with the Lord's prayer and the concluſion, as before preſcribed in the Devotions for the Morning and Evening.

DEVOTIONS

FOR THE

ANCIENT HOURS of PRAYER.

At NINE in the Morning.

Begin with the Introduction, as in the Devotions for the Morning and Evening.

Then ſay the following Ejaculations, ſtanding.

O Thou, who at the third hour of the day didſt pour out from heaven upon thine apoſtles the miraculous gift of the Holy Ghoſt; take not away from me the comforts of that Spirit, but fill my heart with the riches of his grace: and ſave me.

O Thou, who about this hour didſt with invincible meekneſs and patience ſtand before Pilate's bar, and ſuffer a robber and murderer to be releaſed before thee; grant me, in all my ſufferings for the teſtimony of thy truth and a good conſcience, to conſider and imitate thee, who didſt endure ſuch contradiction of ſinners againſt thy ſelf: and ſave me.

Then

Then ſay as followeth.

I [will fall on my knees, O Lord, *here kneel down except on Sundays and every day between Eaſter and Pentecoſt*, and] will fervently and intenſely pray to thee my God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay the following Prayer.

O Thou great Being of Beings, O Lord God Almighty, who alone art unbegotten and without ſuperior; who always art, and exiſteſt before all ages; who art ſelf-ſufficient, and above all cauſe and generation; who alone art true, who alone art wiſe, who alone art moſt high; who art inviſible by nature, and whoſe knowledge is without original; who alone art good, and above compariſon; who knoweſt all things before they come into being, and from whom no ſecrets are hid; who art inacceſſible, and above all power and authority: O God and Father of thine only begotten Son our God and Saviour, who art the creator of the whole world by him, and whoſe providential care extendeth to all things; the Father of mercies, and God of all conſolation; who haſt thy dwelling in the higheſt heavens, and yet humbleſt thy ſelf to behold the things below: Hear my prayer, O Lord, and let thine ears receive my ſupplication, and cauſe the light of thy countenance to ſhine upon me thine unworthy ſervant. Grant unto me, O Lord Almighty, through thy Chriſt, the fellowſhip of the Holy Ghoſt, that I may pleaſe thee with meekneſs and purity of heart, that I

may ſincerely ſerve thee with a chearful mind and a willing ſoul; and continuing ſtedfaſt, unblameable, and unreproveable to the end, may fully diſcharge the duties of my vocation, and make my calling and election ſure, through thy holy child Jeſus Chriſt our God and Saviour; by whom all glory, honour, and adoration be to Thee, in the Holy Ghoſt, now and for ever, throughout all ages, world without end. Amen.

On Sundays and every day between Eaſter and Pentecoſt, on Whitſunday, Monday and Tueſday in Whitſun-week, and on Chriſtmas-day, here ſhall follow the Hymn and Proper Preface.

On Mondays, Tueſdays, and Thurſdays, except in Holy week and the week before, and except between Eaſter and Pentecoſt, and except Monday and Tueſday in Whitſun-week, here ſhall follow No I. *of the Acts of Glorification of God.*

On Wedneſdays, except between Eaſter and Pentecoſt, and on Monday, Tueſday, and Thurſday in Holy week and the week before, here ſhall follow No I. *of the Collects for Wedneſdays; and on Fridays, except as above excepted, and on Eaſter Eve, here ſhall follow* No I. *of the Collects for Fridays. And after the Collect on all the days above mentioned ſhall follow* No I. *of the Prayers for Faſting days, and then* No I. *of the Penitential Prayers.*

On all Saturdays, except that next before Eaſter, here ſhall follow No I. *of the Thankſgivings for the Sabbath.*

Then

Then ſay the following prayer.

O Almighty God, Father of thy Chriſt thine only begotten Son, give me a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of thy Holy Spirit, that I may obtain and aſſuredly enjoy the truth, through thy Chriſt, by whom glory be to thee in the Holy Ghoſt, for ever and ever. Amen.

Then ſay the Lord's prayer, and end with the Concluſion, as in the Devotions for the Morning and Evening.

At Twelve at Noon.

Begin with the Introduction, as in the Devotions for the Morning and Evening.

Then ſay the following Ejaculations, ſtanding.

O Thou, who at the ſixth hour of the ſixth day of the week didſt nail the ſins of the world with thy body to the croſs; blot out the hand-writing of my ſins, which is againſt me, and take it out of the way: and ſave me.

O Thou, who at the ſame hour of the day didſt let down a great ſheet from heaven, filled with all ſorts of living creatures figuring thereby to Peter thy univerſal church; grant that I a ſinner of the Gentiles, who have been received into that myſtical ſheet,

ſheet, may with it at length be taken up into heaven: and ſave me.

Then ſay as followeth.

I [will fall on my knees, O Lord, and] will fervently and intenſely pray to thee my God, through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay the following prayers.

O Almighty God, true and faithful, who art rich unto all that call upon thee in truth; who art fearful in counſels, and wiſe in underſtanding; who art powerful and great, good and the lover of mankind: Mercifully hear my prayers and ſupplications, and accept my petitions; aſſiſt me, and grant me the deſires of my heart, as may be moſt expedient for me: Reveal unto me more fully the goſpel of thy Chriſt, give me farther degrees of illumination and underſtanding, and inſtruct me in the knowledge of thee and of divine things; teach me thy precepts and judgments, implant in me thy holy and ſaving fear, and open the ears of my heart, that I may exerciſe myſelf in thy law day and night; ſtrengthen me in piety, and keep me conſtantly united to and numbred with thy holy flock; deliver me from all ungodlineſs, and ſuffer not the Adverſary to prevail againſt me; but cleanſe me from all filthineſs of fleſh and ſpirit, dwell in me, and walk with me; bleſs my going out and my coming in, and direct all my deſigns and purpoſes to my good, through thy Chriſt;

Chriſt; by whom glory and honour be to Thee in the Holy Ghoſt, world without end. Amen.

O Almighty God, unbegotten and inacceſſible, the only true God, the God and Father of thy Chriſt thine only begotten Son, the God of the Comforter and the Lord of all; who by Chriſt didſt make Learners become Teachers, for the propagation of religion and piety: Do thou now look down upon me thy ſervant, who have been taught the goſpel of thy Chriſt. Give me a new heart, O God, and renew a right ſpirit within me, that I may both know and do thy will with a perfect heart and a willing mind. Vouchſafe me a conſtant union with, and communion in, thy holy church, and make me always a worthy partaker of thy divine myſteries, through Jeſus Chriſt my hope, who died for me; by whom glory and adoration be to Thee in the Holy Ghoſt, for ever and ever. Amen.

On Sundays and every day between Eaſter and Pentecoſt, on Whitſunday, Monday and Tueſday in Whitſun-week, and on Chriſtmas-day, here ſhall follow the Hymn and Proper Preface.

On Mondays, Tueſdays, and Thurſdays, except in Holy-week and the week before, and except between Eaſter and Pentecoſt, and except Monday and Tueſday in Whitſun-week, here ſhall follow No II. *of the Acts of the Glorification of God.*

On Wedneſdays, except between Eaſter and Pentecoſt, and on Monday, Tueſday, and Thurſday in Holy week and the week before, here ſhall follow No I.

of

of the Collects for Wedneſdays; and on Fridays, except as above excepted, and on Eaſter Eve, here ſhall follow No II. *of the Collects for Fridays. And after the Collect, on all the days above mentioned ſhall follow* No II. *of the Prayers for Faſting-days, and then* No II. *of the Penitential Prayers.*

On all Saturdays, except that next before Eaſter, here ſhall follow No II. *of the Thankſgivings for the Sabbath.*

Then ſay the following prayer.

O Almighty God, Father of thy Chriſt thine only begotten Son, give me a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of thy holy Spirit, that I may obtain and aſſuredly enjoy the truth, through thy Chriſt, by whom glory be to thee in the Holy Ghoſt, for ever and ever. Amen.

Then ſay the Lord's prayer, and end with the Concluſion, as in the Devotions for the Morning and Evening.

At THREE after Noon.

Begin with the Introduction, as in the Devotions for the Morning and Evening.

Then ſay the following Ejaculations, ſtanding.

O Thou, who didſt vouchſafe about the ninth hour of the day to taſte death for the ſins of every man; mortify in me my members, which are upon the earth, even all things contrary to thy holy will, that I alſo may be crucified unto the world: and ſave me.

O Thou, who at this ſolemn time of prayer didſt magnify the power of thine apoſtles, by the cure of the impotent man at the gate of the temple; who didſt alſo, at this hour, manifeſt thy ſelf to Cornelius praying in his own houſe: Hear me, O Lord, in this and every hour, whether of publick or of private prayer; and grant the deſires and petitions of thy ſervant, as thou knoweſt to be moſt expedient for me: and ſave me.

Then ſay as followeth.

I [will fall on my knees, O Lord, and] will fervently and intenſely pray to thee my God through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then

Then ſay the following prayers.

O Almighty Lord God, who haſt created all things by Chriſt, and by him diſpenſeſt thy fatherly care and providence over them; for he who had power to make different creatures, hath alſo power to provide for and govern them, according to their different natures: O God, the lover of mankind, do thou by Chriſt rebuke all unclean and wicked ſpirits, and deliver me thy ſervant from the dominion of the Adverſary.

AND O thou, who didſt rebuke the legion of Dæmons, and the prince of wickedneſs the Devil, do thou rebuke thoſe apoſtates from goodneſs, deliver me thine own workmanſhip from the power of Satan, and cleanſe thy creature whom thou haſt made with great wiſdom.

O Thou, who haſt bound the ſtrong one, and ſpoiled his goods; who didſt give thine apoſtles authority to tread on ſerpents and ſcorpions, and over all the power of the Enemy, and didſt deliver the Serpent, that murderer of men, bound unto them; at whoſe ſight all things ſhake with fear, and tremble at the preſence of thy power; who haſt caſt down Satan as lightning from heaven to earth, from honour to diſhonour, by reaſon of his voluntary malice: Thou, whoſe looks dry up the deep, whoſe threatning melteth the mountains, and whoſe truth endureth for ever; whom infants praiſe, and ſucklings bleſs, and angels celebrate and adore; who lookeſt upon the earth, and makeſt it tremble; who toucheſt the mountains, and they ſmoke; who rebukeſt the ſea, and makeſt it dry,

and

and drieſt up all the rivers; the duſt of whoſe feet is the clouds, and who walkeſt on the ſea as on firm ground: O thou only begotten God, Son of the Great Father, do thou rebuke all wicked ſpirits, and deliver me the work of thine hands from the power of the adverſe ſpirit: For to Thee is due glory, honour, and adoration, and through Thee to thy Father in the Holy Ghoſt, for ever and ever. Amen.

On Sundays and every day between Eaſter and Pentecoſt, on Whitſunday, Monday and Tueſday in Whitſun-week, and on Chriſtmas-day, here ſhall follow the Hymn and Proper Preface.

On Mondays, Tueſdays, and Thurſdays, except in Holy-week and the week before, and except between Eaſter and Pentecoſt, and except Monday and Tueſday in Whitſun-week, here ſhall follow No III. *of the Acts of Glorification of God.*

On Wedneſdays, except between Eaſter and Pentecoſt, and on Monday, Tueſday, and Thurſday in Holy-week and the week before, here ſhall follow No III. *of the Collects for Wedneſdays; and on Fridays, except as above excepted, and on Eaſter Eve, here ſhall follow* No III. *of the Collects for Fridays. And after the Collect, on all the days above mentioned ſhall follow* No III. *of the Prayers for Faſting days, and then* No III. *of the Penitential Prayers.*

On all Saturdays except that next before Eaſter, here ſhall follow No III. *of the Thankſgivings for the Sabbath.*

Then

Then ſay the following prayer.

O Almighty God, Father of thy Chriſt thine only begotten Son, give me a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of thy Holy Spirit, that I may obtain and aſſuredly enjoy the truth, through thy Chriſt, by whom glory be to Thee in the Holy Ghoſt, for ever and ever. Amen.

Then ſay the Lord's prayer, and end with the Concluſion as in the Devotions for the Morning and Evening.

THE

THE

HYMN,

WITH THE

Proper Prefaces.

IT is very meet, right, and my bounden duty, that I ſhould at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlaſting God.

Here ſhall follow the Proper Preface.

Proper Prefaces.

Upon all Sundays, except the Sunday after Aſcenſion day and Whitſunday, and upon every day between Eaſter and Aſcenſion day.

BUT chiefly am I bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, &c.

Upon Aſcenſion day and every day after till Whitſunday.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who, after his moſt glorious reſur-

rection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitſunday, and Monday and Tueſday in Whitſun-week.

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the goſpel unto all nations, whereby we have been brought out of darkneſs into the clear light and true knowledge of thee and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

Upon Chriſtmas-day.

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the Holy Ghoſt was made very Man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

After the Preface ſhall follow,

THerefore with Angels, and Archangels, and with all the company of heaven, I laud and magnify thy glorious name, evermore praiſing thee, and ſaying, Holy, Holy, Holy Lord God of hoſts: heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen. Hallelujah.

ACTS

ACTS of GLORIFICATION of GOD.

NUMBER I.

NOW to him, who is able to open the ears of my heart to the receiving the oracles of God adminiſtred by the goſpel and doctrine of Jeſus Chriſt of Nazareth, who was crucified under Pontius Pilate and Herod, died, roſe from the dead, and will come again at the end of the world with glory and great power to raiſe the dead, to put an end to this world, and render to every one according to his deſerts; to the Eternal Father be glory, honour, and adoration: And to him, who hath given himſelf to us as an earneſt of the reſurrection; who was taken up into heaven by the power of his God and Father, in the ſight of his apoſtles, who did eat and drink with him forty days after his reſurrection from the dead; to him who is ſet down on the right hand of the majeſty of Almighty God upon the Cherubim; to whom it was ſaid, Sit thou on my right hand, until I make thine enemies thy footſtool; to him whom when the moſt bleſſed Stephen ſaw ſtanding at the right hand of power, he cried out, ſaying, Behold I ſee the heavens opened, and the Son of Man ſtanding on the right hand of God, as the High Prieſt of all the rational orders: To Him be adoration, and majeſty, and glory, and through Him to the Father in the Holy Spirit, now and for ever, world without end. Amen.

NUMBER II.

O Eternal Saviour, King of Gods, who alone art Almighty, and the Lord; O God of all Beings, God of Abraham, Iſaac, and Jacob; who art merciful and compaſſionate, long-ſuffering and abundant in goodneſs; to whom all hearts be open, all deſires known, and from whom no ſecrets are hid: To Thee do the ſouls of the righteous cry aloud; upon Thee do the hopes of the godly truſt; thou Father of the juſt, who heareſt thoſe that call upon thee with uprightneſs, and knoweſt the ſupplications of thoſe who in ſilence pray unto thee: For thy providence reacheth the inmoſt parts of mankind, by thy knowledge thou ſearcheſt the thoughts of every one, and in all the regions of the whole earth the incenſe of prayer and ſupplication is offered unto thee. Thou haſt appointed this preſent world to be a place of combat for righteouſneſs; thou haſt opened to all the gate of mercy; and haſt demonſtrated to every man, by implanted knowledge and natural judgment, by the admonitions of the law and the inſtructions of the goſpel, that the poſſeſſion of riches is not everlaſting, that the ornament of beauty is not perpetual, that our ſtrength and force are eaſily diſſolved, that all is vapour and vanity, and that nothing but a good conſcience of faith unfeigned paſſeth through the heavens, and returning with truth taketh hold of the right hand of the joy to come: And even before the promiſe of the reſtoration of all things is accompliſhed, the ſoul itſelf exulteth in hope, and is joyful. Thou art HE THAT IS; this is thy name for ever, and this is thy memorial unto all generations. O thou great protector of mankind, Bleſſed art thou for ever and ever. Amen.

NUM-

NUMBER III.

I Thank thee, O God and Father of Jeſus our Saviour, for thy holy name, which thou haſt cauſed to dwell among us; and for that knowledge, faith, love, and immortality, which thou haſt given us by Jeſus thy Son. Thou, O Almighty Lord, the God of the univerſe, haſt made the world and every thing therein by him; thou haſt planted a law in our ſouls, and before man's creation didſt prepare all things convenient for him. O God of Abraham, Iſaac, and Jacob, thou powerful God, who art juſt, and true, and faithful in thy promiſes; who didſt ſend upon earth Jeſus thy Chriſt, who was God the Word and Man, to converſe with men as a man, and to pluck up error by the roots: Do thou now through him be mindful of thy holy church, which thou haſt purchaſed with the precious blood of thy Chriſt; deliver it from all evil, perfect it in thy love and thy truth, and receive me into thy kingdom which thou haſt prepared: May this thy kingdom come: Hoſanna to the ſon of David: Bleſſed is he that cometh in the name of the Lord, God the Lord who was manifeſted to us in the fleſh. Amen.

COLLECTS for WEDNESDAYS.

NUMBER I.

O Thou, who didſt permit thine own diſciple to betray thee to thine enemies, and waſt content to be apprehended by them; enable me to imitate, under all injuries and oppreſſions, that meekneſs which admitted the traitor's kiſs, and ſurrendered

thy perſon to thoſe whom thy word had ſtruck to the ground: and ſave me.

O thou, who by the crowing of the cock didſt call back thy fallen apoſtle to a ſenſe of his ſin and infirmity; grant me, like him, to take warning by the ſame ſignal, to retire into myſelf, and weep bitterly for my offences, and then do thou accept my repentance: and ſave me.

O thou, who didſt inſtitute the ſacrifice of the euchariſt, the ſacrament of thy ſupper, an holy and perpetual memorial of thy precious body and blood; make me a thankful and diligent partaker of the ſame, that I may eat and drink thereof, never to condemnation, but always to the obtaining remiſſion of my ſins, and all other benefits of thy paſſion: and ſave me.

Number II.

O Lord God Almighty, who to redeem loſt mankind didſt deliver up thine only Son to be betrayed and ſold, by one of his own diſciples and familiar friends, into the hands of his moſt malicious enemies; grant me, by the help of thy Spirit, always to deteſt and abhor my own ſins, which were no leſs the occaſion of his death, than the traitor Judas: and mercifully grant alſo, that I may never fall from thee, through covetouſneſs or any other temptation, after my having taſted of the good word of life; but that I may ſtedfaſtly perſevere unto the end, under all trials, in the fellowſhip of thy Word and Spirit, and in the communion of all Saints, through the ſame Jeſus Chriſt our Lord. Amen.

Number III.

ALmighty Father, who haſt given thine only begotten Son to be unto us a ſacrifice for ſin, an example

example of meek and patient ſuffering, and a mirrour of righteouſneſs and holineſs of life; give me grace, that I may always receive that his ineſtimable benefit with the utmoſt thankfulneſs of heart, and alſo daily endeavour myſelf to follow the bleſſed ſteps of his moſt holy life, and to be conformed to his death and ſufferings, unto thy eternal glory; through the ſame Jeſus Chriſt our Lord. Amen.

COLLECTS for FRIDAYS.

NUMBER I.

O Eternal Father, who ſenteſt down thine only begotten Son to redeem the world, enſlaved to ſin and Satan, by aſſuming our frail nature, and powerfully teaching us both by word and example, the only way to that bliſs for which we were created; grant, I humbly beſeech thee, that the continual memory of his bitter paſſion and death on the croſs may beget in me an utter contempt of the good or ill I may meet with here, compared to the advanceing myſelf or others in the eſteem of what I hope for hereafter; through the ſame our Lord Jeſus Chriſt thy Son, who with Thee and the Holy Ghoſt, liveth and reigneth ever, one God, world without end. Amen.

NUMBER II.

O God, who at the price of thy only Son's laſt drop of blood upon the croſs, haſt won my heart from this life and all the goods of it, to the ſole purſuit and hopes of thyſelf in eternity; poſſeſs,

I beſeech thee, and abſolutely diſpoſe of what thou haſt ſo dearly paid for, mortifying me to the world, and confirming my courage to fight manfully under the banner of my crucified Saviour, that I may be able to ſtand the ſhock of all temptations, and nothing either in life or death may ever ſeparate me from thy love in him my glorious redeemer, who with Thee and the Holy Ghoſt liveth and reigneth one God bleſſed for ever. Amen.

Number III.

ALmighty God, who by the paſſion of our Lord Jeſus Chriſt thy Son, and by his bitter and meritorious death upon the croſs, haſt diſſolved the hereditary death of ſin, whereto the whole race of mankind ſucceeded; grant that I being made conformable to his death by faith and patience, as by neceſſity I have born the image of the earthly nature, ſo by ſanctification I may alſo bear the image of the heavenly grace, and ſo paſs into that glory which thou haſt prepared for all thy faithful ones that follow his ſteps, through the ſame Jeſus Chriſt our Lord. Amen.

PRAYERS for FASTING-DAYS.

Number I.

MY God, never let me ſo rely upon any outward performances, that I neglect the improvement of my mind, leſt my faſting become an unprofitable trouble, and my prayer a vain lip-labour:

labour: The ſoul and the body make a man, and the ſpirit and diſcipline make a chriſtian. Never let me ſo pretend to inward perfection, that I ſlight the outward obſervances of religion, leſt my thoughts grow proud and fantaſtick, and all my arguments but a cover for licentiouſneſs: The ſoul and the body make a man, and the ſpirit and diſcipline make a chriſtian.

O my ſoul, when wilt thou underſtand the gracious providence of the Lord, in chaſtening whom he loveth, and ſcourging every child that he receiveth?

Gold is tried and refined in the fire;
And the faithful man in the furnace of affliction.

O God, who by my great Maſter's dear example haſt taught me what labours and ſufferings heaven deſerves, and that I am to take it by force; confound in me, I humbly beſeech thee, the nice tenderneſs of my nature, which is averſe to that diſcipline and hardſhip I ought to endure as a diſciple and ſoldier of Jeſus Chriſt: And ſince fleſh and blood cannot enter into the kingdom of heaven, enable me by thy grace to deny them even their juſt cravings and contentments, in order to the higheſt degrees of perfection here, and to help me in my way thither by ſelf-denial and mortification; for the ſake of our Lord Jeſus Chriſt, who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

Number II.

O My Lord, who for my ſake didſt faſt forty days and forty nights; refuſe me not, I beſeech thee, thy grace, that my fleſh may be ſubdued to the ſpirit,

ſpirit, and that I thereby may ever obey thy godly motions in righteouſneſs and true holineſs.

Man ſhall not live by bread alone;
But by every word that proceedeth out of the mouth of God.

O God, who didſt ſeverely puniſh our firſt parents for eating the forbidden fruit, and haſt ſo often recommended to me the neceſſary duties of abſtinence and faſting; grant, I beſeech thee, that by obſerving diligently thy holy diſcipline, propoſed to me in the laws and practice of thy church, I may correct my levities, revenge my exceſſes, and ſubdue my irregular appetites, may fruſtrate the temptations of the enemy, ſecure my perſeverance, and daily proceed to new degrees of virtue and devotion, till in the end of my life I receive the end of my labour, the ſalvation of my ſoul; through our Lord Jeſus Chriſt, who with Thee and the Holy Ghoſt, liveth and reigneth ever, one God, world without end. Amen.

Number III.

GRant me grace, O God, to follow my divine Maſter in his retirement and faſting; who needed not (as I do) the means of religion, but all that he did was for my example, that I might learn to flee from the danger of occaſions to ſin, and take away the fewel of my paſſions; and ſo by uſing to contradict the appetite of ſenſe, inure myſelf to obey the commands of reaſon.

Now will I take an holy revenge on my paſt ſins;
And ſtrive for the future to bring forth works meet for repentance.

O Lord

O Lord Chriſt, who by thy holy doctrine haſt taught me to faſt and watch and pray, and by thy bleſſed example haſt powerfully engaged me to follow thy ſteps; vouchſafe, I beſeech thee, by thy grace ſo to mortify my body, withdrawing the fewel from my unruly paſſions, and reducing my immoderate ſleep to the meaſure of neceſſary refreſhment, that my mind may be better diſpoſed for prayer and meditation; and that devoutly celebrating the faſts and feſtivals of thy church, I may eternally rejoice with thee hereafter in the kingdom of thy glory, where with the Father and the Holy Ghoſt Thou liveſt and reigneſt ever world without end. Amen.

PENITENTIAL PRAYERS.

Number I.

O Eternal God, who art plenteous in mercy and compaſſion, who haſt made manifeſt the conſtitution of the world by thine operations therein, and preſerveſt the number of thine elect: O God, the lover of compaſſion, ſhew me the way of repentance, and accept my return and confeſſion; beat down Satan under my feet, deliver me from the ſnare of the devil and the incurſion of evil ſpirits, and preſerve me from all impure thoughts, all wicked words, and all unlawful deeds; forgive me all my ſins voluntary and involuntary, blot out the hand writing that is againſt me, and write my name in the book of life; cleanſe me from all filthineſs of fleſh and ſpirit, and keep me always united to thy holy flock: Thou knoweſt my frame; and who can glory that he hath a clean heart? Or who can

ſay

ſay that he is pure from ſin? For we are all worthy of puniſhment. But ſince there is joy in heaven over one ſinner that repenteth, grant that I may turn from every evil work, and conſtantly practiſe all that is good: O God, thou lover of mankind, do thou accept my petitions, reſtore to me the joy of thy ſalvation, and ſtrengthen me with thy free ſpirit, that I may never fall or be ſhaken again, but may be made worthy of thy adoption, and may obtain everlaſting life, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Number II.

To be ſaid reverently bowing your head.

O Almighty and Eternal God, Lord of the whole world, creator and governour of all things, who by Chriſt haſt made man to be the great ornament of the world, and haſt given him both a natural and a written law, that he might live by the rules thereof as a rational creature; who haſt alſo, when he hath ſinned, given him a motive and encouragement to repent, even thine own goodneſs: Do thou now look down upon me, who bow the neck of my ſoul and body unto thee; for thou deſireſt not the death of a ſinner, but his repentance, that he ſhould turn from his evil way and live. O thou who didſt accept the repentance of the Ninevites; who wouldſt have all men be ſaved, and come to the knowledge of the truth; who didſt receive again the prodigal ſon that had ſpent his ſubſtance in riotous living, with the compaſſionate bowels of a father, on account of his repentance: Do thou now accept the repentance of me

me thy ſupplicant, for there is no man that ſinneth not againſt thee; and if thou, Lord, wilt mark what is done amiſs, O Lord, who may abide it? But with thee there is mercy and propitiation. Reſtore me therefore to thy gracious favour, through Chriſt our God and Saviour, by whom glory and adoration be to Thee in the Holy Ghoſt, world without end. Amen.

Number III.

The prayer of King Manaſſes for mercy and pardon.

O Lord Almighty, who haſt made heaven and earth, with all the ornaments thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be born, and thine angry threatning toward ſinners is inſupportable, but thy merciful promiſe is unmeaſurable and unſearchable; for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very merciful, and repenteſt of the evils of men: Thou, O Lord, according to thy great goodneſs haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee, and of thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved: Thou therefore, O Lord, who art the God of the juſt, haſt appointed repentance unto me that am a ſinner, for I have ſinned above the number of the ſands of the ſea: My tranſgreſſions, O Lord, are multiplied, and I am not worthy to behold and ſee the heighth of heaven, for the multitude of mine iniquities; for I have provoked thy wrath, and done evil before thee; I did

did not thy will, neither kept I thy commandments. Now therefore I bow the knee of mine heart, beſeeching thee of thy great goodneſs to ſhew thy mercy upon me: I have ſinned, O Lord, and I acknowledge mine iniquities; wherefore I humbly beſeech thee, forgive me, O Lord, forgive me, and deſtroy me not: Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth: For thou art the God, even the God of them that repent; and in me thou wilt ſhew all thy goodneſs, for thou wilt ſave me that am unworthy, according to thy great mercy: Therefore I will praiſe thee for ever all the days of my life; for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

Note, the Devout Chriſtian may eaſily accommodate to his private uſe the Penitential Office preſcribed above among the Publick Offices of the Church, beginning with the following ſentences of Scripture, inſtead of thoſe there ordered.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. *S. Luke* 15. 18, 19.

Imme-

Immediately before the Confeſſion, the following Suffrages may be added.

HAVE mercy upon me, O Lord, for I am weak;
Heal me, O Lord, for I have ſinned againſt thee.
My iniquities are gone over my head;
And, like a ſad burthen, ſit heavy upon me.
Will not my God require an account of theſe things?
Will he not examine every paſſage of my life?
He ſeeth the ſecrets of my heart,
And my darkeſt ſins are not hid from him.
Who will give water to my eyes?
And a fountain of tears to my head?
That I may weep day and night;
The loſs of my time paſt, the danger of my time to come:
That I may weep for my many ſins,
And humbly confeſs my grievous offences.
I have ſinned with my fathers, O Lord, I have ſinned:
I have done unjuſtly, I have committed iniquity,
I have broken the laws of my Maker,
I have provoked the wrath of my Judge.
I have deſpiſed the goodneſs of my God.
What ſhall I do, O thou preſerver of men?
What ſhall I do, but appeal from the bar of thy Juſtice,
To thy mild and gracious ſeat of mercy?
Spare me, O Lord, for thy mercy ſake;
Spare me the work of thine own hands.
Spare me, whom thou haſt made for the enjoyment of thy ſelf:
Spare me, whom thou haſt redeemed with thy dear Son's moſt precious blood.

Pardon,

Pardon, O Lord, my ſins of weakneſs and ſurprize;
Pardon my ſins of wilfulneſs and malice.
Pardon my relapſing into the ſins I have repented of:
Pardon my lying in ſins without repentance.
Make me ſo to grieve for my ſins, that I may hate them;
And hate them ſo that I may quite forſake them.
Check my unruly paſſions with thy holy fear;
And guide my life in the ways of diſcipline:
That I may turn to thee with my whole heart,
With Faſting, Weeping, and Mourning:
That I may humble my ſoul in prayer;
And, as much as I can, redeem my ſins with alms:
That I may root out my ſins and vices with contrary vertues;
And bring forth fruits meet for repentance.
Lord, make me judge my ſelf, leſt I be condemned by thee;
And chaſtiſe myſelf, leſt I be puniſhed by thee.
Make me mortify my ſenſes with diſcreet auſterities;
Particularly in oppoſition to the paſſions which moſt moleſt me:
That I may reduce my body into ſubjection to my mind,
And my mind into ſubjection to thee:
That as my too much liberty hath brought me to folly,
My juſt ſeverity may bring me to pardon.
Pardon, O Lord, the iniquity of my ſins;
And graciouſly remove away all thy puniſhments.

Enter

Enter not into judgment with thy ſervant, O Lord;
For in thy ſight ſhall no man living be juſtified.
My ruin, I confeſs, is wholly from myſelf;
And all my hope is in thy ſalvation.
If I repent, and ſay, Now I will begin;
It is time now to riſe from ſleep:
Behold, temptation ſtandeth at the door;
And my weak reſiſtance letteth it in.
My corrupt nature conſpireth with my enemies;
And my evil cuſtoms prevail againſt me.
Pity me, O Lord, thou who knoweſt whereof I am made:
Wean me from this world, thou who madeſt me for a better.
Deliver me from the occaſions that ſo often endanger me:
Deliver me from the occaſions that ſo often overcome me.
Deliver me from all ſudden and diſaſtrous miſchances:
Deliver me from the miſeries of everlaſting torments.

After the Prayer for Abſolution may be added as followeth:

HAVE mercy upon me, O Lord, have mercy upon me;
For my ſoul truſteth in thee:
And under the ſhadow of thy wings will I hope,
Till my iniquities paſs away.
Why art thou ſo ſad, O my ſoul?
And why art thou ſo diſquieted within me?
Still truſt in God; for ſtill I ſhould praiſe his name:
He is my Saviour, and my God.

Praiſe the Lord, O my ſoul, for he is good;
And his mercy endureth for ever.
He was mindful of me in my low eſtate;
For his mercy endureth for ever:
And redeemed me from mine enemies;
For his mercy endureth for ever.
He will guide me there in the ways of peace;
For his mercy endureth for ever:
He will bring me hereafter to the joys of eternity;
For his mercy endureth for ever.

THANKSGIVINGS for the SABBATH.

NUMBER I.

BLeſſed art thou, O Lord, the everlaſting King, who madeſt the whole world by Chriſt, and by him in the beginning didſt reduce into order the diſordered parts; who dividedſt the waters from the waters by a firmament, and didſt cauſe the Spirit of life to move upon them; who didſt fix the earth, and ſtretch out the heaven, and appoint to each creature it's proper office: For by thy power, O Lord, the world is beautifully adorned, and the heaven moſt firmly built over our heads in the form of an arch, and beſpangled with ſtars for our comfort in darkneſs: The light alſo and the ſun were created for days and the production of fruits, and the moon for the change of ſeaſons, itſelf changeable by it's increaſe and decreaſe: The night was divided from the day, the firmament eſtabliſhed in the midſt of the abyſs, and thou commandedſt the waters to be gathered together, and the dry land to appear. But as for the ſea, who can poſſibly deſcribe it? It rolls with fury from the ocean, and yet

yet flows back again, being ſtopt by the ſand at thy command; for thou haſt ſaid, Hitherto ſhalt thou come, but no further, and here ſhall thy proud waves be ſtayed. Thou haſt repleniſhed it with ſmall and great animals, and made it navigable for ſhips. Thou haſt collected together the great deep, and caſt a mound about it; ſeas of ſalt waters ſtand as an heap, bounded on every ſide with barriers of ſand; ſometimes thou doſt ſwell it with the wind, ſo as to equal the mountains, and ſometimes ſmoothe it into a plain; now making it rage with a tempeſt, then ſtilling it with a calm for the eaſe of mariners in their voyages. The earth thou haſt encompaſſed with rivers, watered with currents, and moiſtened with ſprings that never fail; thou haſt girt it about with mountains, that it may not be moved at any time; thou haſt made it green with fragrant and medicinal herbs, thou haſt beautified it with all ſorts of flowers, and planted it with variety of trees; and the ſhining luminaries, the nouriſhers thereof, preſerve their unchangeable courſe, and in nothing depart from thine appointment, but where thou commandeſt them, there do they riſe and ſet, for ſigns and for ſeaſons, for days and for years, and for a conſtant return of the work of man. Afterwards were the many and various kinds of animals created, ſtrong and weak, for food and for labour, tame and wild, terreſtrial, aërial, and amphibious; to each of which thine own Wiſdom, the off-ſpring of thine eternal mind, doth ſtill impart a ſuitable providence: For as he wanted not power to produce different kinds of creatures, ſo neither doth he diſdain to exerciſe a different providence over them, according to their ſeveral natures. And at the concluſion of the creation thou gaveſt direction to thy

Wiſdom, and formedſt a reaſonable creature, the inhabitant of the world, ſaying, Let us make man after our image and after our likeneſs; thou didſt exhibit him the moſt beautiful ornament of thy beautiful creation; thou didſt form his body out of the duſt of the ground, but didſt make his ſoul out of nothing, and beſtowedſt upon him five ſenſes, over which thou didſt ſet a mind to conduct him by the rules of right reaſon. And beſides all theſe things, O Lord God, who can worthily ſet forth thy praiſe for the motion of the rainy clouds, the ſhining of the lightning, and the noiſe of the thunder, for the ſupply of proper food, and the moſt agreeable temperature of the air? But when man had diſobeyed thy command, thou didſt deprive him of the life, which ſhould have been his reward; yet didſt not thou deſtroy him for ever, but laidſt him to ſleep for a time, promiſing him a reſurrection to life eternal, for thou didſt break the bonds of death, O thou reviver of the dead by Jeſus Chriſt our hope; with whom, to Thee, in the Holy Ghoſt, be all honour and glory, now and for ever, world without end. Amen.

Number II.

GReat art thou, O Lord Almighty, and great is thy power, and of thine underſtanding there is no end. The heavens declare thy dominion, and the trembling earth, which hangeth upon nothing, ſheweth thy unſhaken ſtedfaſtneſs. The raging ſea, which feedeth an innumerable multitude of living creatures, is bounded with ſand, and ſtandeth in awe at thy command; which obligeth all men to cry aloud, How great are thy works, O Lord! In

wiſdom

wiſdom haſt thou made them all; the earth is full of thy riches, and ſo is the great and wide ſea alſo. The heaven knoweth him, who moſt firmly fixed it upon nothing in the form of an arch, who united the land and water to each other, who ſcattered the vital air abroad, and conjoined fire therewith for warmth and comfort in darkneſs. The choir of ſtars, which ſtriketh us with admiration, declareth him that telleth the number of them, and manifeſteth him who calleth them all by their names: So do the animals declare him that putteth life into them, and the trees manifeſt him who beſtoweth on them the power of vegetation. All theſe creatures were made by thy Word, and demonſtrate the greatneſs of thy power: and therefore, ſince Man hath authority over them by thine appointment, every one ought, in the name of all, to ſend up praiſes from his very ſoul to thee through Chriſt. For thou art gracious and kind, full of compaſſion, and loveſt to ſhew mercy: Thou alone art almighty, for when thou willeſt, to be able is preſent with thee: Thy eternal power quencheth flames, ſtoppeth the mouths of lions, and breaketh the head of Leviathan in pieces, raiſeth up the ſick, overturneth all powers, and deſtroyeth an hoſt of enemies, and the people that pride themſelves in their numbers. Thou art in heaven, on earth, in the ſea, in all finite things, thy ſelf unconfined and infinite: Thy majeſty is unlimited: There is no God beſides thee alone; there is none holy but thou, the Lord, the God of knowledge, the God of the Saints, but holy above them all; for they who are ſanctified, are ſanctified by thy hands. Thou art glorious and moſt highly exalted, inviſible by nature, and unſearchable in thy judgments; thy life is without want, thy duration

without end, and thine operation without toil; thy greatneſs is unlimited, thy excellency perpetual, thy habitation inacceſſible, and thy dwelling unchangeable; thy knowledge is eternal, thy truth immutable, and thy work the immediate effect of thy will; thy dominion is immoveable, thy monarchy without ſucceſſion, thy kingdom is everlaſting, thy ſtrength irreſiſtible, and thine army innumerable: Thou art the Father of Wiſdom, the cauſe and creator of the univerſe by a mediator, the beſtower of providence, the giver of laws, the ſupplier of wants, the puniſher of the wicked, and the rewarder of the righteous; the God and Father of Chriſt, and the Lord of thoſe that worſhip and obey him, whoſe promiſes are faithful, his judgment uncorrupt, and knowledge infallible, who is conſtant in filial love and piety, and eternally giving of thanks; through whom all worthy adoration is due unto Thee from every rational and holy nature. Amen.

Number III.

O Lord Almighty, thou haſt created the world by Chriſt, and haſt appointed the Sabbath in remembrance thereof, for our meditation upon thy laws, becauſe that on that day thou didſt reſt from thy works. Thou haſt alſo ordained Feſtivals for the rejoicing of our ſouls, that we may celebrate the memory of Wiſdom thine off-ſpring; how he ſubmitted for us to be made of a woman; how he appeared publickly, having manifeſted himſelf at his baptiſm; how he who appeared, was both God and Man; how by thy permiſſion he ſuffered for us, and died, and roſe again by thy power: Wherefore we ſolemnly aſſemble to celebrate the feaſt

feaſt of the Reſurrection on the Lord's day, and rejoice on account of him who hath conquered death, and brought life and immortality to light. The Sabbath is obſerved on account of the ceaſing of the creation and the completion of the world, that we may ſtudy thy law, and render thee praiſe and thankſgiving for the bleſſings which thou haſt beſtowed upon men: But the Lord's day is far more excellent, for it commemorateth and demonſtrateth that very perſon, who is the mediator, the diſpenſer of providence, the law-giver, the cauſe of the reſurrection, the firſt-born of the whole creation, God the Word and Man, who alone was born of Mary without any human concurrence, who lived an holy life and was crucified under Pontius Pilate, who died and roſe again from the dead. Wherefore we are commanded to offer the Euchariſt for all to thee, O Lord, on the Lord's day; for this is the grace and favour which thou haſt granted us, and which far ſurpaſſeth all other benefits and bleſſings.

O Almighty Lord, I give thee thanks for all things; for that thou haſt not withdrawn thy mercies and compaſſions from us, but in every ſucceeding generation doſt ſave, deliver, aſſiſt, and protect mankind. I thank thee, O Lord, through Chriſt, for that thou haſt given us a voice and tongue to praiſe thee withal, together with our five ſenſes, as well as hands for working and feet for walking. Our body with all it's members thou doſt wonderfully form in the womb, thou beſtoweſt on it an immortal ſoul, and bringeſt it into the light a rational creature. Thou haſt inſtructed man by thy laws, and improved him by thy ſtatutes; and though thou haſt ſubjected him to a temporary diſſolution, thou haſt promiſed to raiſe him again from the dead.

Wherefore what life is ſufficient, what duration of ages will be long enough for men to return thee thanks in? To render thee worthy acknowledgments, is impoſſible; but to praiſe thee according to our ability, is meet and right: For thou haſt delivered us from the impiety of the Heathens, and the infidelity of the Jews; thou haſt deſtroyed error, and diſpelled ignorance; thou haſt ſent Chriſt, the only begotten God, among men as a man, and haſt cauſed the Comforter to dwell among us; thou haſt given thine holy angels charge over us, and haſt put the devil to ſhame; thou broughteſt us into being when we were not, and preſerveſt us when made; thou meaſureſt out life unto us; thou affordeſt us food, and haſt promiſed ſalvation to the penitent. For all theſe things glory and adoration be to Thee through Jeſus Chriſt, now and for ever, throughout all ages. Amen.

DEVOTIONS

To be uſed in the

CHURCH.

Before Morning and Evening Service, and the Penitential Office.

O Thou that heareſt prayer, unto thee ſhall all fleſh come; unto thee ſhall my fleſh come.

I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip towards thy holy temple.

O Lord, hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands toward the mercy ſeat of thy holy temple.

Remember the perſons here preſent with me:

Remember their devotion and their zeal:

Remember thoſe alſo who are abſent on a juſt cauſe, and have mercy upon them and us according to the multitude of thy mercies, O Lord.

Let thine eyes be open, and thine ears graciouſly attent, to hear the prayer which thy ſervant prayeth in this place, wherein thy name is called upon.

After

After Morning and Evening Service, and the Penitential Office.

GRant, I beſeech thee, Almighty God, that the words which I have heard this day with my outward ears, may through thy grace be ſo grafted inwardly in my heart, that they may bring forth in me the fruit of good living, to the honour and praiſe of thy name, through Jeſus Chriſt our Lord. Amen.

DEVO-

DEVOTIONS

FOR THE

ALTAR.

Before the Euchariſtick Service.

To be ſaid by the officiating Prieſt.

I Thank thee, O Lord, thou God of all powers, for that thou haſt vouchſafed me the honour to ſtand now at thy holy altar, and to implore thy mercy for my own ſins and the errors of thy people: receive my prayer, O God; make me worthy to offer thee petitions and ſupplications for all thy people; and enable me, whom thou haſt placed in this miniſtry, by the power of thy Holy Spirit, to call upon thee unblameably and unreproveably, with the teſtimony of a pure conſcience, at all times and in all places; that thou hearing me, mayſt be propitious to me, according to the greatneſs of thy loveing kindneſs: For thou, O God, art gracious, and merciful, and the lover of mankind; and to Thee, the Father, the Son, and the Holy Ghoſt, I aſcribe glory, now, henceforth, and for evermore. Amen.

To

To be ſaid by any other but the officiating Prieſt.

THE Lord hear thee. The name of the God of Jacob defend thee. Send thee help from the ſanctuary, and ſtrengthen thee out of Sion. Remember all thy Offerings, and accept thy Burnt-Sacrifice. Grant thee thy heart's deſire, and fulfil all thy mind.

O Lord, ſend forth thy power from thy high and lofty habitation, and ſtrengthen me for this thine appointed ſervice; that I may without blame come before thy dreadful tribunal, and partake of the Unbloody Sacrifice: For thine is the power and the glory for ever and ever. Amen.

After the Nicene Creed.

To be ſaid by the officiating Prieſt.

O God, who art great in name and great in power, who haſt vouchſafed me an entrance into the holy of holies by the advent of thine only begotten Son, but our Lord and God and Saviour Jeſus Chriſt: I humbly beg and implore thy goodneſs upon me, who am full of fear and trembling, now I am going to miniſter unto thee at thy holy altar. Send, O God, thy holy grace upon me; ſanctify my ſoul, and body, and ſpirit; and fill my mind with piety and devotion, that with a pure conſcience I may offer thee gifts, oblations, ſacrifices, for the blotting out of my own ſins, and for a propitiation for all thy people, by the grace and mercies and love towards mankind of thine only begotten Son, with whom and

and thy moſt holy and good and life-giving Spirit, Thou art bleſſed for ever and ever. Amen.

To be ſaid by any other but the officiating Prieſt.

MErciful Saviour, at this moſt noble and pious myſtery, remove and baniſh from my mind all worldly cares, all vain imaginations, mean thoughts, errors, and miſconceits: Unite, I moſt humbly beſeech thee, the ſundry powers and faculties thou haſt given me, and point and direct them all unto the inſtant office. Govern now, O Lord, and bleſs my apprehenſion; exalt my faith; enlarge my affections and devotion; and then conſign to my ſoul thy remiſſion, favour, and approbation, and make me welcome at thy feaſt. For thy fleſh is meat indeed, and thy blood is drink indeed, the ſufficient and only expiation of all human guilt, O holy Jeſus.

When you put your Offering into the Baſin.

I Offer thee thine own out of thine own, O God, for a ſweet ſmelling ſavour, which I beſeech thee, O Lord, to accept and receive upon thy holy and intellectual altar, far above all heavens. Repay me with thine abundant mercies; and grant the ſame unto us thy ſervants, calling upon thy name of Father, Son, and Holy Ghoſt, at all times, now, henceforth, and for evermore. Amen.

At the placing the Offerings in the Baſin upon the Altar.

WE offer thee thine own out of thine own; they are thy right and thy gift; receive them, O Lord, according to thy great goodneſs.

When

When the Prieſt waſhes his hands he may ſay,

I Will waſh mine hands in innocency, O Lord, and ſo will I go to thine altar.

While the Prieſt is waſhing his hands, and he or the Deacon mixes the Wine and Water.

BLeſſed art thou, O Chriſt our God, the Saviour of thy Church; who through thy incomprehenſible incarnation haſt prepared for us cœleſtial bread, thy ſacred body, in a myſtery altogether holy: Thou haſt mixed for us a cup of the fruit of the true vine, which is thy divine and immaculate ſide, out of which there flowed for us blood and water, for the purification of the whole world. Purchaſe us to be thy ſervants, O our good and gracious God; make us to be unto thee a gathered peculiar people, kingdom, and prieſthood; and purify us, O our Lord, God, and Saviour Jeſus Chriſt.

O God, who didſt wonderfully create the dignity of human nature, and more wonderfully reform and reſtore it; grant us, by the myſtery of this water and wine, to be partakers of his divinity, who condeſcended to partake of our humanity, Jeſus Chriſt thy Son our Lord; who with Thee and the Holy Ghoſt, liveth and reigneth, ever one God, world without end. Amen.

At the placing the Elements upon the Altar.

WE offer thee thine own out of thine own; they are thy right and thy gift; receive them, O Lord, according to thy great goodneſs.

After

After the placing the Elements upon the Altar, when the Prieſt is to pray ſecretly for a ſhort ſpace.

To be ſaid by the officiating Prieſt.

O God, our God, who haſt ſent our Lord and God Jeſus Chriſt, the heavenly bread and life-giveing food, the ſaviour, redeemer, and benefactor of the whole world, to bleſs and ſanctify us; do thou bleſs theſe Gifts, and receive them upon thine Altar far above all heavens: And as thou art good and gracious, remember thoſe who have offered, and preſerve me unblameable in the celebration of thy divine myſteries; for thy moſt great and adorable name of Father, Son, and Holy Ghoſt, is glorified now and for ever, world without end. Amen.

NO one immerſed in carnal luſts and pleaſures is worthy to approach, apply, or ſacrifice to the great King of glory; for to miniſter unto the Lord Almighty, is a great and tremendous office, even to the heavenly powers themſelves: But, O Chriſt our God, as through thy unſpeakable and immeaſurable love towards mankind, thou didſt graciouſly condeſcend to become Man, and waſt pleaſed to be our High-Prieſt, and as Lord of all haſt committed the conſecration of this ſolemn and unbloody ſacrifice unto us; thee therefore do I implore, who alone art good and eaſy to be entreated; look upon me thy ſinful and unprofitable ſervant, cleanſe my heart and mind from an evil conſcience, and enable me, who am cloathed with the grace of thy prieſthood, by the power of thy Holy Spirit, to ſtand before this thy holy table, and to conſecrate thy holy and immaculate body and thy precious blood: For to thee I pray bowing my neck, and

and beſeeching thee not to turn thy face away from me, nor to reject me from among thy children, but vouchſafe theſe Gifts to be duly offered by me thy ſinful and unworthy ſervant: For thou, O Chriſt our God, art the Prieſt who offereſt, and the ſacrifice which is offered, who haſt taken on thee our nature, and art beſtowed upon us; and to Thee, with thy Almighty Father, and thy moſt holy, good, and life-giving Spirit, I render glory now and for evermore, world without end. Amen.

To be ſaid by any other but the officiating Prieſt.

O God, our God, who haſt ſent our Lord and God Jeſus Chriſt, the heavenly bread and life-giveing food, the ſaviour, redeemer, and benefactor of the whole world, to bleſs and ſanctify us; do thou bleſs me, and receive my petitions upon thy cœleſtial Altar: And as thou art good and gracious, remember thy ſervant who offereth, and thoſe for whom he offereth, and preſerve us unblameable for the celebration of thy divine myſteries; for thy moſt great and adorable name of Father, Son, and Holy Ghoſt, is glorified now and for ever, world without end. Amen.

GLory be to thee, O Chriſt our God: Thou art our High-Prieſt, and as Lord of all haſt committed to thy Repreſentative the conſecration of this ſolemn and unbloody ſacrifice. I therefore beſeech thee to make him fit by the power of thy Holy Spirit, that he may ſtand at this thy holy table, and conſecrate thy holy and immaculate body and thy precious blood: For thou, O Chriſt our God, art the Prieſt who offereſt, and the ſacrifice which is offered; who haſt taken on thee our nature, and art

art beſtowed upon us; and to Thee, with thy Almighty Father, and thy moſt holy, good, and life-giving Spirit, I render glory now and for evermore, world without end. Amen.

When the Prieſt ſigns himſelf with the ſign of the croſs upon the forehead, do you do the ſame, ſaying,

GOD forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

Before communicating, to be ſaid both by the officiating Prieſt and others.

LORD Jeſus, I believe and confeſs, that thou art the Chriſt, the Son of the living God, who cameſt into the world to ſave ſinners, of whom I am the chief. Admit me, O Son of God, to be this day a partaker of thy myſtick ſupper; for I will not diſcover the myſtery to thine enemies, neither will I give thee a Judas kiſs, but with the penitent thief I own and confeſs thee: Lord, remember me in thy kingdom.

LORD, I am not worthy that thou ſhouldſt come under the filthy roof of the houſe of my ſoul: But as thou didſt vouchſafe to be laid in a ſtable and manger of irrational brutes; as thou didſt not diſdain to be entertained in the houſe of Simon the leper; as thou didſt not reject even the harlot, a ſinner like unto me, when ſhe approached thee and touched thee; as thou didſt not abhor her foul and profane mouth, nor yet the thief on the croſs con-

 feſſing

feſſing thee: Even ſo vouchſafe to admit me alſo, who have been a wretched, miſerable, and moſt exceſſively wicked ſinner, to the participation and communion of the immaculate, excellent, life-giving, and ſaving myſteries of thy moſt holy body and precious blood.

ATtend, O Lord Jeſus Chriſt my God, from thy habitation, and from thy throne of glory in thy kingdom, and do thou come and ſanctify me, who ſitteſt on high with the Father, and art here inviſibly preſent with us: Be pleaſed with thy powerful hand to beſtow upon me thy immaculate body and precious blood: *The officiating Prieſt may add,* and by me upon all the people.

O Lord, my God and Saviour, do thou teach me to render thee worthy praiſe for all the benefits, which thou haſt beſtowed and doſt continually beſtow upon me. O thou my God, who haſt received theſe Gifts, cleanſe me from all filthineſs of fleſh and ſpirit, and teach me to perfect holineſs in thy fear, that I partaking of thy holy myſteries with the teſtimony of a pure conſcience, may be united to the holy body and blood of thy Chriſt; and receiving them worthily, may have Chriſt to dwell in my heart, and may be made the temple of thy Holy Spirit: Even ſo, my God. And make me not guilty of theſe thy tremendous and heavenly myſteries, nor weak in ſoul and body by unworthily partaking of the ſame: But grant, that to the laſt breath of my life I may worthily receive theſe means of grace and hopes of glory, and that they may be to me a viaticum of eternal life, and an accep-

acceptable apology at the dreadful tribunal of thy Chriſt, that I with all thy Saints who have pleaſed thee from the beginning of the world may be made a partaker of thy eternal bleſſings, which thou haſt prepared, O Lord, for them that love thee.

O Lord, grant that though I am in my ſelf moſt unworthy, yet through thy grace I may be an acceptable gueſt at this thy holy table; that I may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that nothing may ever be able to diſſolve the union; but that being begun here in grace, it may be conſummated in glory, through the merits and mediation of Jeſus Chriſt our Lord. Amen.

Juſt before communicating.

LORD, I believe, help thou my unbelief.

I believe, that thy fleſh is meat indeed, and that they who eat of this bread, ſhall live for ever.

Let then thy Body, O Lord Jeſus Chriſt, which was given for me, preſerve my body and ſoul unto everlaſting life.

Before receiving the Cup.

WHat reward ſhall I give unto the Lord, for all the benefits that he hath done unto me? I will receive the cup of ſalvation, and will call upon the name of the Lord.

I believe, that thy blood is drink indeed, and that except I eat thy fleſh and drink thy blood, I have no life in me.

Therefore I will feed on thy fleſh, and make thy blood my drink, that according to thy promiſe I may have eternal life, and that thou mayſt raiſe me up at the laſt day.

Let then thy Blood, O Lord Jeſus Chriſt, which was ſhed for me, preſerve my body and ſoul unto everlaſting life.

At drinking of the Cup.

IN the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

After receiving the Cup.

THIS hath touched my lips, and it will take away mine iniquities, and purge away my ſins, now, henceforth, and for evermore. Amen.

After Communicating.

I Have now, O Chriſt my God, finiſhed and perfected, according to my ability, the myſtery of thy diſpenſation: For I have celebrated the memorial of thy death, I have ſeen the type of thy reſurrection, I have been filled with thy endleſs life, and I have enjoyed thy never-failing never-cloying dainties, whereof vouchſafe I beſeech thee to make me a partaker in the world to come.

I Thank

I Thank thee, O Lord my God, for admitting me to partake of thy holy, precious, and heavenly myſteries, which thou haſt given me for the benefit, and ſanctification, and healing of my ſoul and body: O thou, who art the Lord of all, grant that this my communion of the holy body and blood of thy Chriſt, may inſpire me with faith that need not be aſhamed, and with love without diſſimulation; may fill me with wiſdom, and heal my ſoul and body; may avert all evil from me, enable me to perform thy commands, and be an acceptable apology for me at the dreadful tribunal of thy Chriſt.

THOU haſt ſanctified me, O Lord, by making me a partaker of the moſt holy body and precious blood of thine only begotten Son, but our Lord, Jeſus Chriſt: Grant me the grace and gift of thy Holy Spirit, and keep me uncorrupt in the faith; lead me on to perfect adoption and redemption, and to the eternal future enjoyments; for thou art my ſanctification and my illumination, O God, and to Thee the Father, the Son, and the Holy Ghoſt, I render glory, now and for ever, throughout all ages, world without end. Amen.

After the Euchariſtick Service.

To be ſaid by the officiating Prieſt.

O God, great and wonderful, look upon us thy ſervants, who have here preſented ourſelves before thee: ſtretch forth thine hand, thy powerful and beneficent hand, and bleſs us; preſerve us, that at all times and in all places we may glo-

rify Thee the only living and true God, the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now, henceforth, and for evermore. Amen.

To be ſaid by any other but the officiating Prieſt.

O God, great and wonderful, look upon me thy ſervant, who have here preſented my ſelf before thee: ſtretch forth thine hand, thy powerful and beneficent hand, and bleſs me; preſerve me, that at all times and in all places I may glorify Thee the only living and true God, the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now, henceforth, and for evermore. Amen.

AN

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OFFICE

FOR

The USE of thoſe, who, by reaſon that the Holy Euchariſt is not publickly celebrated in the Church, communicate Daily in Private of the Conſecrated Euchariſtick Elements, which were reſerved at the Publick Communion.

Begin with the Introduction, as in the Devotions for the Morning and Evening.

Then ſay or ſing ſtanding,

I Will lift up my heart unto the Lord, and will give thanks unto my God:
For it is meet and right ſo to do.

It is truly meet and right, juſt and profitable to my ſoul, that I ſhould at all times, and in all places give thanks unto thee, O Lord, Holy Father, Al-

mighty Everlaſting God, through Chriſt our Lord; through whom the angels praiſe thy majeſty, the dominions adore thee, the powers tremble before thee, the heavens and the hoſts of heaven, with the bleſſed ſeraphim, together glorify thee with united ſhouts of joy. With whom I beſeech thee to command alſo my voice to be admitted, with humble ſubmiſſion, ſaying,

Holy, Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of thy glory; Hoſanna to the Son of David; Bleſſed is he that cometh in the name of the Lord; Hoſanna in the Higheſt.

Then ſay ſtanding,

I Thank thee, O Father, for the life which thou haſt revealed unto us by thy Son Jeſus, by whom thou didſt create and doſt provide for all things: Thou didſt ſend him to become Man for our ſalvation; thou didſt permit him to ſuffer, and to die; and when thou hadſt raiſed him again, thou wert pleaſed to glorify him, and didſt ſet him on thy right hand, and by him didſt promiſe to us the reſurrection of the dead. Do thou, O Lord Almighty, everlaſting God, ſo gather together thy church from the ends of the earth into thy kingdom, as this corn was once ſcattered, but is now collected together and become one piece of bread. I thank thee alſo, O Father, for the precious Blood of Jeſus Chriſt which was ſhed for me, and for his precious Body, the Repreſentation of which I here celebrate with theſe Antitypes, as himſelf hath appointed, to ſhew forth his death. Glory be to thee through him for ever and ever. Amen.

I [will

I [will fall on my knees, O Lord, and] will fervently and intenſely pray to thee my God, through thy Chriſt.

Lord, have mercy: I beſeech thee to hear me, good Lord.

Then ſay the following prayer, kneeling.

O Lord and heavenly Father, according to the inſtitution of thy dearly beloved Son our Saviour Jeſus Chriſt, I thy humble ſervant do celebrate and make here before thy divine majeſty, with theſe thy Holy Gifts, the Memorial which thy Son hath commanded us to make; having in remembrance his bleſſed paſſion, mighty reſurrection, and glorious aſcenſion; rendring unto thee moſt hearty thanks for the innumerable benefits procured unto me by the ſame; entirely deſiring thy fatherly goodneſs mercifully to accept this my ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, I and all thy whole church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here I offer and preſent unto thee, O Lord, my ſelf, my ſoul, and body, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that I who am about to partake of theſe myſtick bleſſings of the moſt precious body and blood of thy Son Jeſus Chriſt, may worthily receive the ſame, and may be repleniſhed with thy grace and heavenly benediction. And although I am unworthy through my manifold ſins to offer unto thee any ſacrifice; yet I beſeech thee to accept this my bounden duty and ſervice, not weighing my merits,

merits, but pardoning my offences, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Then ſay the following prayer of interceſſion.

ALmighty and ever-living God, who by thy holy apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; I humbly beſeech thee moſt mercifully to accept theſe my oblations, and to receive theſe my prayers, which I offer unto thy divine majeſty, beſeeching thee to inſpire coninually the univerſal church with the ſpirit of truth, unity, and concord; and grant that all they who confeſs thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O heavenly Father, to all Biſhops, Prieſts, and Deacons, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy ſacraments. I beſeech thee alſo to ſave and defend all chriſtian Kings, Princes, and Governours; and eſpecially thy ſervant our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintainance of thy true religion and virtue. And to all thy people give thy heavenly grace, particularly to —— that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And I moſt humbly beſeech

beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity; eſpecially —— And here I do give unto thee moſt high praiſe and hearty thanks for the wonderful grace and virtue declared in all thy Saints from the beginning of the world, the Patriarchs, Prophets, Apoſtles, Martyrs, and Confeſſors; whoſe examples, O Lord, and ſtedfaſtneſs in thy faith, and keeping thy holy commandments, grant me to follow. I commend unto thy mercy, O Lord, all thy ſervants, who are departed hence with the ſign of faith, and now do reſt in the ſleep of peace; particularly —— Grant unto them, I beſeech thee, thy mercy and everlaſting peace; and that at the day of the general reſurrection, I and all they who are of the myſtical body of thy Son, may all together be ſet on his right hand, and hear that his moſt joyful voice: Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the ſake of thine only-begotten Son, Jeſus Chriſt, our bleſſed Lord and Saviour. Amen.

Then ſay the Lord's prayer.

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then

Then ſay the following prayers.

I Do not preſume to come to this thy table, O merciful Lord, truſting in mine own righteouſneſs, but in thy manifold and great mercies. I am not worthy ſo much as to gather up the crumbs under thy table; but thou art the ſame Lord, whoſe property is always to have mercy. Grant me therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that my ſinful body may be made clean by his body, and my ſoul waſhed through his moſt precious blood, and that I may evermore dwell in him, and he in me. Amen.

LORD Jeſus, I believe and confeſs, that thou art the Chriſt, the Son of the living God, who cameſt into the world to ſave ſinners, of whom I am the chief. Admit me, O Son of God, to be this day a partaker of thy myſtick ſupper; for I will not diſcover the myſtery to thy enemies, neither will I give thee a Judas kiſs, but with the penitent thief I own and confeſs thee: Lord, remember me in thy kingdom.

LORD, I am not worthy that thou ſhouldſt come under the filthy roof of the houſe of my ſoul: But as thou didſt vouchſafe to be laid in a ſtable and manger of irrational brutes; as thou didſt not diſdain to be entertained in the houſe of Simon the leper; as thou didſt not reject even the harlot, a ſinner like me, when ſhe approached thee and touched thee; as thou didſt not abhor her foul and profane mouth, nor yet the thief on the croſs confeſſing

feſſing thee: Even ſo vouchſafe to admit me alſo, who have been a wretched, miſerable, and moſt exceſſively wicked ſinner, to the participation and communion of the immaculate, excellent, life-giveing, and ſaving myſteries of thy moſt holy body and precious blood.

ATtend, O Lord Jeſus Chriſt my God, from thy habitation, and from thy throne of glory in thy kingdom, and do thou come and ſanctify me, who ſitteſt on high with the Father, and art here inviſibly preſent with me: Be pleaſed with thy powerful hand to beſtow upon me thy immaculate body and precious blood.

O Lord, my God and Saviour, do thou teach me to render thee worthy praiſe for all the benefits, which thou haſt beſtowed and doſt continually beſtow upon me. O thou my God, who haſt received theſe Gifts, cleanſe me from all filthineſs of fleſh and ſpirit, and teach me to perfect holineſs in thy fear, that I partaking of thy holy myſteries with the teſtimony of a pure conſcience, may be united to the holy body and blood of thy Chriſt; and receiving them worthily, may have Chriſt to dwell in my heart, and may be made the temple of thy Holy Spirit: Even ſo, my God. And make me not guilty of theſe thy tremendous and heavenly myſteries, nor weak in ſoul and body by unworthily partaking of the ſame: But grant, that to the laſt breath of my life I may worthily receive theſe means of grace and hopes of glory, and that they may be to me a viaticum of eternal life, and an acceptable apology at the dreadful tribunal of thy Chriſt,

Chriſt, that I with all thy Saints who have pleaſed thee from the beginning of the world, may be made a partaker of thy eternal bleſſings, which thou haſt prepared, O Lord, for them that love thee.

O Lord, grant that though I am of myſelf moſt unworthy, yet through thy grace I may be an acceptable gueſt at this thy holy table; that I may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that nothing may ever be able to diſſolve the union; but that being begun here in grace, it may be conſummated in glory, through the merits and mediation of Jeſus Chriſt our Lord. Amen.

Then juſt before you communicate, ſay,

LORD, I believe, help thou my unbelief.

I believe, that thy fleſh is meat indeed, and that they who eat of this bread, ſhall live for ever.

Let then thy Body, O Lord Jeſus Chriſt, which was given for me, preſerve my body and ſoul unto everlaſting life.

Then receive the Sacrament of the Body of Chriſt with reverence and devotion, ſaying,

The Body of Chriſt: Amen.

Before you receive the Cup, ſay,

WHat reward ſhall I give unto the Lord, for all the benefits that he hath done unto me? I will receive the cup of ſalvation, and will call upon the name of the Lord.

I be-

I believe that thy blood is drink indeed, and that except I eat thy fleſh and drink thy blood, I have no life in me.

Therefore I will feed on thy fleſh, and make thy blood my drink, that according to thy promiſe I may have eternal life, and that thou mayſt raiſe me up at the laſt day.

Let then thy Blood, O Lord Jeſus Chriſt, which was ſhed for me, preſerve my body and ſoul unto everlaſting life.

Then receive the Sacrament of the Blood of Chriſt with reverence and devotion, ſaying,

The Blood of Chriſt; the Cup of life: Amen.

While you drink of the Cup, ſay within yourſelf,

IN the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

After you have received the Cup, ſay,

THis hath touched my lips, and it will take away mine iniquities, and purge away my ſins, now, henceforth, and for evermore. Amen.

After you have communicated, ſay the following Thankſgivings.

I Have now, O Chriſt my God, finiſhed and perfected, according to my ability, the myſtery of thy diſpenſation: For I have celebrated the memorial of thy death, I have ſeen the type of thy reſurrection, I have been filled with thy endleſs life, and I have

I have enjoyed thy never-failing never-cloying dainties, whereof vouchſafe I beſeech thee to make me a partaker in the world to come.

I Thank thee, O Lord my God, for admitting me to partake of thy holy, precious, and heavenly myſteries, which thou haſt given me for the benefit and ſanctification, and healing of my ſoul and body: O thou, who art the Lord of all, grant that this my communion of the holy body and blood of thy Chriſt, may inſpire me with faith that need not be aſhamed, and with love without diſſimulation; may fill me with wiſdom, and heal my ſoul and body; may avert all evil from me, enable me to perform thy commands, and be an acceptable apology for me at the dreadful tribunal of thy Chriſt.

THou haſt ſanctified me, O Lord, by making me a partaker of the moſt holy body and precious blood of thine only begotten Son, but our Lord, Jeſus Chriſt: Grant me the grace and gift of thy Holy Spirit, and keep me uncorrupt in the faith; lead me on to perfect adoption and redemption, and to the eternal future enjoyments; for thou art my ſanctification and my illumination, O God, and to Thee the Father, the Son, and the Holy Ghoſt, I render glory, now and for ever, throughout all ages, world without end. Amen.

ALmighty and everliving God, I moſt heartily thank thee, for that thou haſt vouchſafed to feed me with the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure me thereby of thy favour and goodneſs towards me, and that I am a very member incorporate in the myſti-

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cal body of thy Son, which is the bleſſed company of all faithful people, and am alſo an heir through hope of thine everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And I moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt me with thy grace, that I may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for me to walk in, through Jeſus Chriſt our Lord; to whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. Amen.

O God, great and wonderful, look upon me thy ſervant, who have here preſented myſelf before thee: ſtretch forth thy hand, thy powerful and beneficent hand, and bleſs me; preſerve me, that at all times and in all places I may glorify Thee the only living and true God, the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now, henceforth, and for evermore. Amen.

Then end with the Concluſion, as in the Devotions for the Morning and Evening.

COMMEMORATION of the DEAD.

If you would commemorate any of the Faithful Departed in a ſolemn and particular manner, let it be done with almſgiving on the third, ninth, and fortieth days after the perſon's deceaſe, and on the anniverſary day of his or her death.

In all the offices wherein you pray for the dead, on thoſe days particularize the name of no one but the perſon whom you would commemorate.

If the Euchariſt be celebrated publickly on any of thoſe days, before you communicate, uſe the following prayers, omitting thoſe above preſcribed in the Devotions for the Altar to be ſaid before communicating, unleſs there be time ſufficient for them all.

If you have the Euchariſt reſerved at home, uſe the foregoing Office for Private Daily Communicants, adding the following prayers immediately after the prayer of Interceſſion.

But if you have no opportunity of receiving the Euchariſt on thoſe days, then add the following prayers to your private Morning and Evening Devotions immediately after the Interceſſion.

The PRAYERS.

O Thou, who art by nature immortal and everlaſting, from whom every thing mortal and immortal deriveth it's Being; who madeſt thy rational

nal creature Man the inhabitant of the world mortal in his conſtitution, but didſt promiſe him a reſurrection to eternal life; who didſt not ſuffer Enoch and Elias to undergo the ſentence of death: O God of Abraham, God of Iſaac, God of Jacob, who art the God of men, not as they are dead, but as they are living; becauſe the ſouls of all live unto thee, and the ſpirits of the righteous whom no torment ſhall touch in any degree, are in thy hand, all who are ſanctified being under thy peculiar cuſtody: Do thou now look down upon thy ſervant N. who is departed hence with the ſign of faith, and as I truſt is in a ſtate of ſure conſolation and reſt. [*Pardon all *his* tranſgreſſions voluntary and involuntary;] give thy holy angels charge over *him*, and be graciouſly pleaſed to grant *him* perpetual peace in the region of the Patriarchs, Prophets, Apoſtles, and all who have pleaſed thee from the beginning of the world; the region, in which there is no ſorrow, grief, or trouble, but which is a calm and quiet place of peace to the godly, and an haven of reſt to the juſt, who therein behold the glory of thy Chriſt; through whom to Thee in the Holy Ghoſt, be glory, honour, and worſhip, thankſgiving, and adoration, now, henceforth, and for evermore. Amen.

* *This is not to be ſaid for any child, who in your diſcretion you ſhall think was not capable of committing actual ſin.*

O Merciful God, Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth ſhall live though he die, and whoſoever liveth and believeth in him ſhall not die eternally; who hath alſo taught us by his holy apoſtle Saint Paul, not to be ſorry as men without hope, for them that ſleep in him: I give thee hearty thanks for that it hath pleaſed thee to deliver thy

ſervant N. from the miſeries of this ſinful world; meekly beſeeching thee, O Father, to raiſe me from the death of ſin to the life of righteouſneſs, that when I ſhall depart out of this life, I may reſt in Chriſt, as my hope is thy ſervant N. doth: And I humbly pray thee, that it may pleaſe thee of thy gracious goodneſs ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that at the general reſurrection at the laſt day, both I and thy ſervant N. departed receiving our bodies again to glory then made pure and incorruptible, and riſing again in thy moſt gracious favour, may be found acceptable in thy ſight, and with all thoſe who are of the myſtical body of thy Son, may all together be ſet on his right hand, and hear that his moſt joyful voice; Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, I beſeech thee, O merciful Father, for the ſake of Jeſus Chriſt our Mediator and Redeemer. Amen.

GRACES

GRACES before and after MEAT.

Grace before Meat.

BLeſſed art thou, O Lord, who haſt fed *us* from *our* youth, and giveſt food to all fleſh: Fill *our hearts* with joy and gladneſs, that *we* having always what is ſufficient for *us*, may abound unto every good work, through Jeſus Chriſt our Lord; with whom to Thee in the Holy Ghoſt, be glory, honour, and power, for ever and ever. *Amen.*

Grace after Meat.

GLory be to thee, O Lord; Glory be to thee, O holy King, who haſt given *us* food for refreſhment: Fill *our hearts* with thy Holy Spirit, that *we* may be found acceptable in thy ſight, and not be aſhamed, when thou rendreſt to every man according to his works, by thy holy Son Jeſus Chriſt our Saviour, God, and Judge; through whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

To be added to Page 277.

Inſtead of Biſhop Andrews's, or any other private Devotions, I conceive the following will be long enough for thoſe, who frequent the Morning and Evening prayer preſcribed above in the Publick Offices of the Church.

For the Morning.

I Return thee my humble and hearty thanks, O Lord God, for thy preſervation of me the night paſt, and for all the bleſſings of my whole life; for which all love, all praiſe be to thee.

FAther, forgive me the ſins of the night paſt, and of all the reſt of my life; give me grace to repent of them, and reſolution to forſake them, for the merits of Jeſus thy beloved. Amen.

OMerciful God, preſerve me from all ſin and danger this day, proſper me in the works of my calling, and bleſs me in whatever lawful affair I ſet my hand unto, for the ſake of Jeſus my Saviour. Amen.

LORD, as thou haſt awaked my body from ſleep, ſo by thy grace awaken my ſoul from ſin; and make me ſo to walk before thee this day, and all the reſt of my life, that when the laſt trumpet ſhall awake me out of my grave, I may riſe to the life immortal, through Jeſus Chriſt our Lord. Amen.

VIſit, I beſeech thee, O Lord, this habitation, and drive far away all ſnares of the enemy: Let thy holy angels dwell therein to preſerve us in peace, and thy bleſſing be upon us for ever, through our Lord Jeſus Chriſt thy Son; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

For the Evening.

I Return thee my humble and hearty thanks, O Lord God, for thy preſervation of me the day paſt, and for all the bleſſings of my whole life; for which all love, all praiſe be to thee.

FAther, forgive me the ſins of the day paſt, and of all the reſt of my life; give me grace to repent of them, and reſolution to forſake them, for the merits of Jeſus thy beloved. Amen.

O Merciful God, preſerve me from all ſin and danger this night, give me a convenient meaſure of refreſhing ſleep, and grant that I may riſe the next morning more fit for thy ſervice, for the ſake of Jeſus my Saviour. Amen.

O Bleſſed

To be added to Page 277.

O Bleſſed Lord, the keeper of Iſrael, who neither ſlumbereſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; make me ever mindful of that time, when I ſhall lie down in the duſt: And, becauſe I know neither the day nor the hour of my Maſter's coming, grant me grace that I may always live in ſuch a ſtate, as I ſhall not fear to die in; but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord; ſo that living or dying, I may be thine; through Jeſus Chriſt thine only Son our Saviour. Amen.

VIſit, I beſeech thee, O Lord, this habitation, and drive far away all ſnares of the enemy: Let thy holy angels dwell therein to preſerve us in peace, and thy bleſſing be upon us for ever, through our Lord Jeſus Chriſt thy Son; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

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APPENDIX

In JUSTIFICATION of the

Foregoing Undertaking,

CONSISTING OF

Extracts and *Obſervations*,

TAKEN FROM

The WRITINGS of very Eminent and Learned Divines of different Communions.

To which is ſubjoined in a SUPPLEMENT,

An ESSAY to procure CATHOLICK COMMUNION upon CATHOLICK PRINCIPLES.

LONDON:

Printed in the Year M. DCC. XXXIV.

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In Justification of the

Foregoing Undertaking,

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Extracts and Observations,



The Writings of many Eminent and Learned Divines of different Communions,

To which is added an ESSAY to prove CATHOLICK Communion upon CATHOLICK Principles.

LONDON:

Printed in the Year M.DCC.XXXIV.

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APPENDIX,

IN

JUSTIFICATION of the foregoing UNDERTAKING,

CONSISTING OF

Extracts and *Obſervations*,

TAKEN FROM

The WRITINGS of very Eminent and Learned Divines of different Communions.

Note, *The Reader is deſired to take notice, that if in the quotations out of the following authors, there ſometimes occur reflections upon their adverſaries of any kind, I beg that I may not be thought to be at all concerned in them, my deſign in citing from their works, being only to ſhew their harmony and agreement in what might otherwiſe be thought in me to be the effect of private opinion and ſingularity.*

EXTRACTS.

CHURCH *of England's Rule to her Clergy in Biſhop Sparrow's Collections, p.* 237. " Firſt, let them " take care that they never teach any thing in a " ſermon, which they would have the people hold and be- " lieve, but what is agreeable to the doctrine of the Old or

" New Teſtament, and which the Catholick Fathers " and Ancient Biſhops have collected from that very " doctrine."

Rules given to the Biſhops in Strype's Life of Archbiſhop Whitgift, p. 98. " If the Papiſts ſhall ſhew any ground " of Scripture, and wreſt it to their ſenſe, let it be " ſhewed by the interpretation of the Old Doctors, ſuch " as were before Gregory I. —— But if they can ſhew " no Doctor that agreed with them in their ſaid Opi- " nion before that time, then to conclude that they " have no ſucceſſion in that doctrine from the time of " the Apoſtles, and above four hundred years after, " (when doctrine and religion were moſt pure) for that " they can ſhew no predeceſſor, whom they might ſuc- " ceed in the ſame."

Church of England's 30th Canon. " —— following " the royal ſteps of our moſt worthy King, becauſe he " therein followeth the rules of the Scriptures and the " practice of the Primitive Church, we do commend to " all the true members of the Church of England theſe " our directions and obſervations enſuing. — Secondly, " the honour and dignity of the name of the croſs be- " gat a reverend eſtimation even in the Apoſtles times, " (for ought that is known to the contrary) of the ſign " of the croſs, which the Chriſtians ſhortly after uſed in " all their actions. — This uſe of the ſign of the croſs in " baptiſm was held in the Primitive Church, as well by " the Greeks as the Latins, with one conſent and great " applauſe. — This continual and general uſe of the ſign " of the croſs is evident by many teſtimonies of the an- " cient Fathers. — But the abuſe of a thing doth not " take away the lawful uſe of it: Nay, ſo far was it " from the purpoſe of the Church of England to for- " ſake and reject the churches of Italy, France, Spain, " Germany, or any ſuch like churches, in all things " which they held and practiſed, that, as the Apology " of the Church of England confeſſeth, it doth with reve- " rence retain thoſe ceremonies, which do neither enda-

" mage

" mage the Church of God, nor offend the minds of " ſober men; and only departed from them in thoſe " particular points, wherein they were fallen both from " themſelves in their ancient integrity, and from the " Apoſtolical churches which were their firſt founders."

Church of England's Homily concerning the Sacrament, Part 1. " But before all things, this we muſt be ſure " of eſpecially, that this ſupper be in ſuch wiſe done " and miniſtred, as our Lord and Saviour did and com- " manded to be done, as his holy apoſtles uſed it, and " the good fathers in the primitive church frequented it."

Biſhop Bilſon's Perpetual Government of Chriſt's Church in the epiſtle to the reader. " Were the word of God in " this point indifferent, which for ought I yet ſee is " very reſolute againſt them, the general conſent of all " antiquity, that never ſo expounded S. Paul's words, " nor ever mentioned any Lay-Preſbyters to govern " the church, is to me a ſtrong rampire againſt all theſe " new devices." —— *Id. p.* 280. " For my part what " I find Generally received in the firſt Church of Chriſt, " I will ſee it ſtrongly refuted, before I will forſake it."

Dr. Field's Church, p. 887. " To reſiſt againſt any " thing delivered, *ab omnibus, ubique, ſemper*, in all " places, at all times, by all chriſtian paſtors and peo- " ple, not noted for hereſy or ſingularity, were extream " folly and madneſs."

Biſhop Mountague's preface to his Apparatus ad orig. Eccles. " Let us ſtand to the judgment and deciſion of " Antiquity, and embrace that ſaying of the Nicene " Fathers, as if it came from an oracle, Let the ancient " cuſtoms be obſerved."

Biſhop Hall's Noah's Dove in the firſt vol. of his works, p. 518. " Neither ſoul nor church can generally err, " whilſt it treads in the ſteps of the moſt ancient and " univerſal."

Biſhop Overal's Convocation-book, p. 191. " Whilſt " men do labour to bring into diſcredit the Ancient Fa- " thers and Primitive Churches, they derogate from " themſelves ſuch credit as they hunt after, and as much " as in them lieth, bring many parts of religion into " wonderful uncertainty.

Archbiſhop Laud againſt Fiſher, p. 53. " If there be " any doubt about the faith, and in which we are to " find the thing that is to be believed, as neceſſary in " the faith, we never did, nor never will refuſe any " tradition that is Univerſal and Apoſtolical, for the " better expoſition of the Scripture." *Id. hiſt. of his troubles, chap.* 3. *p.* 92. " It is againſt the practice of " the whole church of Chriſt; and that which is ſo, " muſt oppoſe Chriſtianity itſelf."

Additional Notes on the Common Prayer by Biſhop Overal, Andrews, Coſins, &c. in Dr. Nicholls's Commentary in folio. Biſhop Coſins's Preface to his Notes. " The Noble " and Learned *du Pleſſis* thought it a great advantage " to the cauſe he undertook againſt the Maſs, if he " could demonſtrate the form of ſervice uſed in the " reformed churches of France, to be more agreeable " to that of the Primitive Church, than that of the " Maſs-book at Rome. This he thought worth his " pains. We ſhall think it advantage enough to our " cauſe, if we ſhew the points queſtioned in our order " of ſervice, to be of more ancient practice in the church, " than the later corruptions of the church of Rome " which we have left; and that this Church of ours is " not to forſake the Primitive Church, to reform her- " ſelf to other reformed churches, &c." — *p.* 7. " The " church of England preſcribes not any ceremonies to " other churches, nor has ſhe abrogated any that were " inſtituted by Chriſt or his apoſtles, or were generally " received by the whole church of God." — *p.* 8. " In " truth we have continued the old religion; and the " ceremonies which we have taken from them that were

" before

" before us, are not things which belong to this or that " Sect, but they are the ancient rites and cuſtoms of the " church of Chriſt, whereof ourſelves being a part, we " have the ſelf-ſame intereſt in them, which our fathers " before us had, from whom the ſame deſcended to us. " To abrogate thoſe things without conſtraint of appa- " rent harm thence ariſing, had been to alter unjuſtly " the univerſal practice of the people of God, and thoſe " general decrees of the Fathers, which (in S. Auguſtin's " language) is madneſs and inſolence to do, both in " reſpect of the univerſal authority of the church, which " no particular church has power to controul, and alſo " in regard of reaſons before mentioned." — *p.* 50. " And if the authority of the ancient church may pre- " vail with us, as it ought to do, &c." — *p.* 56. " The " controverſy then, which the church of Rome makes, " is not to be made with our church, but with them of " the new ſtamp at Geneva, with whom we have as " little to do as with the Papiſts themſelves, where " either theſe or thoſe depart from the tenet of anti- " quity."

Dr. Nicholls's Supplement to the Commentary on the book of Common Prayer, p. 21. " As far as the church of " Rome follows reaſon and truth, we fear not to be " their followers; where that church keeps that which " is ancienter and better, others whom we much more " affect leaving it for newer and changing it for worſe, " we had rather follow the perfection of them we like " not, than in defect to reſemble them we love."

Biſhop Coſins's Judgment of the difference in religion betwixt the Church of England and Church of Rome, in Dr. Hickes's letters, vol. 1. *Appendix, paper* 4. " If the " Roman Catholicks would make the eſſence of their " church (as we do ours) to conſiſt in theſe following " points, we are at accord with them: in the recep- " tion and belief of 1. — 2. — 3. — 4. the unani- " mous and general conſent of the Ancient Catholick " Fathers and the Univerſal church of Chriſt in the

" interpretation of the holy ſcriptures, and the collection " of all neceſſary matters of faith from them, during " the firſt ſix centuries and downwards to our own days."

Biſhop Bramhall's preface to Diſcourſe iv. *of Schiſm guarded.* " Thou art for Tradition, ſo am I. But " my Tradition is not the tradition of one peculiar " church, contradicted by the tradition of another " church, but the univerſal and perpetual tradition of " the chriſtian world united. Such a tradition is a full " proof, which is received *ſemper, ubique, & ab omnibus*, always, every where, and by all chriſtians. " Neither do I look upon the oppoſition of an handful of hereticks (they are no more being compared to " the innumerable multitude of chriſtians) in one or " two ages, as inconſiſtent with Univerſality, any more " than the higheſt mountains are inconſiſtent with the " roundneſs of the earth." *Id. Conſecration and Succeſſion of Proteſtant Biſhops juſtified, p.* 5. " A good chriſtian ought to regard more what the whole chriſtian " world in all ages hath practiſed, than what a few " conceited perſons in this laſt age have fancied. — If " there be any perſons ſo far poſſeſſed with prejudice, " that they rather chooſe to follow the private dictates " of their own phrency, than the perpetual and univerſal " practice of the Catholick Church, enter not into their " ſecrets, O my ſoul!"

Dr. Hammond's Practical Catechiſm, lib. 2. §. 1. " But " what if the particular church wherein I was baptized, " ſhall fall from it's own ſtedfaſtneſs, and by authority " or law ſet up that, which if it be not contrary to " plain words of Scripture, is yet contrary to the doctrine or practice of the Univerſal Church of the firſt " and pureſt times; what will Meekneſs require me " to do in that caſe? Meekneſs will require me to " be very wary in paſſing ſuch judgment on that " church; but if the light be ſo clear and the defection " be ſo palpably clear and diſcernable to all, that I " cannot but ſee and acknowledge it; and in caſe it be

true

" true that I am actually convinced, that the particular
" church in which I live, is departed from the Catholick
" and Apoſtolick church; then it being certain that the
" greater authority muſt be preferred before the leſſer,
" and that next the Scripture the Catholick church of
" the firſt and pureſt times, (eſpecially when the ſubſe-
" quent ages do alſo accord with that for many hun-
" dreds of years) is the greateſt authority; it follows
" that Meekneſs requires my obedience and ſubmiſſion
" to the Catholick Apoſtolick church, and not to the
" Particular wherein I live: ſo far I mean, as that I am
" to retain that Catholick Apoſtolick, and not this novel,
" corrupt, not Catholick doctrine. And if for my do-
" ing ſo I fall under perſecution of the rulers of that
" particular church, Meekneſs then requires me pa-
" tiently to endure it, but in no caſe to ſubſcribe to or
" act any thing which is contrary to this Catholick doc-
" trine. — Some other obligations there are upon every
" chriſtian (wherein Meekneſs interpoſeth not) which do
" require me not to depart from any Catholick Apoſto-
" lick truth or practice, at leaſt not to ſubmit to (or
" act) the contrary, or to do any thing which is apt to
" confirm others in ſo doing, or lead thoſe that doubt
" (by my example) to do what they doubt to be unlaw-
" ful. For in all theſe particulars, the chriſtian law of
" Scandal obliges me not only not to yield to any Schiſm
" from the Catholick Apoſtolick church, or other the
" like corruption, but not to do thoſe things by which
" I ſhall be thought by prudent men to do ſo. — Meek-
" neſs permits me alſo to ſeek out for ſome purer
" church, if that may conveniently be had for me. Nay,
" if I am by my calling fitted for it, and can prudently
" hope to plant (or contribute to the planting) ſuch a
" pure Apoſtolick church where there is none, or to
" reconcile and reſtore peace between divided members
" of the Church Catholick, my endeavour to do ſo is
" in this caſe extreamly commendable, and that which
" God's providence ſeems to direct me to by what is
" thus befallen me." — §. 12. " The authority by
" which it ſtands in the whole church, is that of the

" practice of the Primitive Univerſal Chriſtian Church: " not that we have any certain evidence of the time of " it's beginning, but that the immemorial obſervation " of it is an argument of the Primitive, if not Apo- " ſtolick, inſtitution of it." — *lib.* 6. §. 3. " I ſhall " not think it neceſſary to add any more grounds of " ſatisfaction to your query, laying the whole practice " and cuſtom of the preſent church for baptizing of " infants, on the practice of the chriſtian church in the " apoſtles times, and the continued canons and practice " of the ſucceeding church in all ages, which required " conformity to the apoſtolical practice, and cenſured " all for hereticks which would not yield conformity " therein; which ſure is a competent teſtimony to ſecure " us, that this practice or inſtitution of the apoſtles " was not by them meant (as ſome other things) to be " but temporary, the only colour which ſome men have " made uſe of, to aboliſh ſome other eminent apoſtolick " practices or inſtitutions." — §. 4. " The practice and " writings of the Ancient church, which is the beſt way " to explicate any ſuch difficulty in Scripture, is a clear " teſtimony and proof, that both the Bread and the " Wine belongs to all the people, in the name of his " Diſciples at that time. But why may it not be ſaid, " that Laymen may baptize alſo, and do thoſe other " things, for which Chriſt gave power to his Diſciples, " as well as this Bread and Wine, divided among the " Diſciples ſhould belong to them? The anſwer is " given already, that the apoſtolical practice and the " univerſal conſent of the Ancient Primitive church " have defined the one, and defined againſt the other, " and that ought to ſatisfy any ſober man's ſcruples, it " being no way probable that Chriſt's inſtitution would " be preſently fruſtrated and corrupted by his own apo- " ſtles, or their practice ſo falſified by the Univerſal " agreement of all that lived next after them, eſpecially " there being no univerſal council, wherein it were " poſſible for them all uniformly to agree on ſuch an " oppoſition." *Id. Diſcourſe of Hereſy*, §. 3, 4. " Al- " though Scripture is the moſt certain and ſafe rule of

" belief,

" belief, yet there being no leſs veracity in the tongues
" than in the hands, in the preachings than the write-
" ings of the apoſtles; nay, *prior ſermo quàm liber, prior*
" *ſenſus quàm ſtylus*, ſaith Tertullian, the apoſtles
" preached before they writ, planted churches before
" they addreſſed epiſtles to them: On theſe grounds,
" I make no ſcruple to grant that apoſtolical traditions,
" ſuch as are truly ſo, as well as apoſtolical writings,
" are equally the matter of that chriſtian's belief, who
" is equally ſecured by the fidelity of the conveyance,
" that as one is apoſtolical writing, ſo the other is apo-
" ſtolical tradition. Next then the enquiry muſt pro-
" ceed by examining what is this equal way of convey-
" ance, common to both theſe, upon the ſtrength of
" which we become obliged to receive ſuch or ſuch a
" tradition for apoſtolical. And this again is acknow-
" ledged not to be any Divine teſtimony; for God
" hath no where determined in Divine writ, that the
" epiſtle inſcribed of Paul the Apoſtle to the Romans,
" conſiſting of ſo many periods as now it is in our Bibles,
" was ever written by that apoſtle; nor are there any
" inward characters or ſignatures, or beams of light in
" the writing itſelf, that can be admitted or pretended
" as teſtimonies of this, any more than the like may
" exact to be admitted as witneſſes, that the creed cal-
" led the apoſtles was indeed in the full ſenſe of it
" delivered to the churches. It remains then, that
" herein on both ſides we reſt content with human teſti-
" monies of undoubted authority, or ſuch as there is
" not any rational motive to diſtruſt, and of which
" alone the matter is capable. For as in caſe of que-
" ſtion concerning the epiſtle to the Romans, whether
" this be it which was addreſſed by S. Paul to that
" church, the only regular way of ſatisfying that que-
" ſtion is 1ſt. by Devolution or appeal to the authority
" of thoſe Fathers and Councils, to whom it was *de facto*
" ſufficiently teſtified and approved, (viz. by examina-
" tion of the records of that church to whom it was
" written, and by whom received, through the hands
" of ſome truſty meſſenger of that apoſtle, ſuch as

" Phœbe,

" Phœbe, who miniſtred to him, and by other credible
" ways of confirmation) and 2dly. and by that con-
" ſequence to thoſe very original records and proof of
" undoubted fidelity. So the way of trial of any tra-
" dition pretended to be apoſtolical, whether it be ſuch
" or no, is by devolving it to the ſame or the like Fa-
" thers and Councils, which having occaſion and com-
" modity to examine the truth of the matter by the
" records or teſtimonies of thoſe churches to which it
" was delivered, found it ſufficiently teſtified by them,
" that it was in truth according as is pretended.
" — Now then comes the upſhot of the enquiry, what
" qualifications there are of a teſtimony or a teſtifyer,
" without which it or he may not be thus deemed cre-
" dible, worthy to be believed by a ſober chriſtian, and
" where theſe qualifications are to be found; which
" when we have once reſolved, it will alſo be poſſible
" for us to paſs ſome judgment of traditions duly ſtiled
" apoſtolical, which as ſuch muſt be allowed to be the
" object of our faith. And herein I ſhall hope alſo
" that the reſolution will be unqueſtionable, if it be
" bounded by thoſe three terms, to which Vincentius
" Lirinenſis in his defence of the Catholick faith againſt
" hereſies and innovations, hath directed us, Univerſa-
" lity, Antiquity, Conſent, viz. That the teſtimony we
" depend on, be the reſult of all the Ancients conſenting
" or without any conſiderable Diſſent, or in yet fewer
" words, a Catholick teſtimony truly ſuch, i. e. in all
" reſpects, 1. of Place, 2. of Time, 3. of Perſons.
" — As to Univerſality of Place, whatſoever one church
" profeſſeth to have received from the apoſtle that
" planted it, is of itſelf ſufficient, without the confir-
" mation of all others, to beget and eſtabliſh belief in
" him, to whom it thus teſtifies: Whereupon Tertullian
" refers the enquirer to that Apoſtolick church that is
" next him, be it Corinth, if he live in Achaia, Phi-
" lippi, or Theſſalonica; Epheſus, if in Aſia; or if he
" be in Italy, Rome. But this is no farther to be ex-
" tended, than while we ſuppoſe without enquiry, that
" other apoſtolical churches have received and are ready

" to

" to teſtify the ſame; which preſumption or ſuppoſal " muſt then ceaſe, when upon enquiry we find the con- " trary. — As for the Univerſality of Time, that muſt " be cautiouſly underſtood, not ſo as to ſignify it a " prejudice to any doctrine, if in ſome one or more ages " it have not been univerſally received, for then there " could be no hereticks at any time in the world; but " ſo as to extend to the firſt and pureſt, and not only " to the latter ages of the church. — Then for the " conſent of teſtifiers, that is alſo neceſſary to the ren- " dering it a catholick and authentick teſtimony; any " conſiderable number of Diſſenters being of neceſſity " to weaken our belief. — But their general conform " teſtimony without any conſiderable Diſſenters produ- " cible, is I acknowledge authentick or worthy of be- " lief."

Sir Edward Dering in his collection of his own ſpeeches, p. 127. " Therefore anſwer not me, but anſwer Juſtin " Martyr, anſwer Clemens, Tertullian, and Irenæus. " Nay, anſwer the whole indiſputed concurrence of the " Aſian, the European, and the African Churches, all " ages, all places, all perſons: Anſwer (I ſay) all theſe, " or (do as I do) yield to the ſufficient evidence of a " truth."

Mr. Thorndike's Epilogue, book 1. *chap.* 6. *p.* 35. " It " remains that we affirm, whatſoever the whole church " from the beginning hath received and practiſed for " the rule of faith and manners, all that to be evidently " true, by the ſame reaſon for which we believe the very " Scriptures. — And truly if it were as eaſy to make " evidence what thoſe things are, which have been re- " ceived, profeſſed, and practiſed from the beginning " of the whole church, as it is neceſſary to admit all " ſuch for truth, I ſuppoſe there would remain no great " difficulty in admitting this principle." — *book* 3. *chap.* 38. *p.* 337. " And therefore ſince unity hath " not been obtained by parting with the law of the " Catholick Church, in mine opinion, for the love of " it,

" it, I continue my reſolution to bound reformation by " the rule of the Catholick Church." — *Id. Juſt weights and meaſures, preface.* " Let the laws of this " church be ruled by the laws of the Catholick Church, " in thoſe times which he, that owneth one Catholick " Church from the beginning, cannot diſown; and all " ſhall appear bound to be of this church, as viſibly " the ſame church with that which was from the begin- " ning." — *p.* 16. " They that are not content to go " by the ſame Weight and Meaſure, both with Papiſts " and Puritans, in all other matters, they muſt anſwer " God for weighing and meaſuring by their own weights " and meaſures in other things, weighing and meaſure- " ing by his weights and meaſures in theſe." — *p.* 22, 23. " In fine to maintain other mens actions is to make " our ſelves acceſſary to their ſins in doing them. The " church of Rome ſtanding to that which they received " from their forefathers, ſtand but to that corruption, " to which that ſtate of religion which the apoſtles " brought in, hath degenerated by tract of time. That " our forefathers ſhould not at once ſee, or ſeeing ſhould " not at once be able to reſtore all that was decayed, is " no imputation to men not pretending to infallibility. " Why they have not ſince proceeded to reſtore the " reſt, I have ſhewed evident reaſon, in the contrary " factions of Papiſts and Puritans, and the effects of " them which our times have ſeen. They themſelves " profeſs an imperfection in not reſtoring of Penance; a " matter of ſuch conſequence, that all the judgments of " God, which we have ſuffered, may juſtly be imputed " to it. And therefore the neceſſity of this time require- " ing a change, the introducing of that which never " was, for the contenting of men, inſtead of reſtoring " that which was, and therefore ought to be, will be " the ſin of the nation; the declaring of this will be " the diſcharge of him that is ſo perſuaded." — *p.* 32. " As the preſent law of the church is but the corrup- " tion of the Primitive, no more is the preſent chriſtia- " nity (whether of the Reformation or of the church of " Rome) but the corruption of the Primitive. For

" why

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" conſent of both, but either may have truth alone; " what remaineth, but that all reformation be confined " within thoſe bounds, which the faith and the law of " the Catholick Church fixeth?" — *p.* 98. " The true " ſenſe of the Scripture is not to be had, but out of the " records of antiquity, eſpecially of God's ancient peo- " ple firſt, and then of the Chriſtian Church. The " obligation of that ſenſe upon the church at this time, " is not to be meaſured againſt the Primitive practice " of the Whole Church. The reformation of the church " is nothing but the reſtoring of that which may appear " to have been in force, — It is therefore neceſſary, " that both ſides profeſſing the Reformation, ſhould " agree upon the true ground of Reformation, and ſo " upon the rule which that ground will maintain and " evidence; that is, to ſubmit all that is in queſtion " to the viſible practice of the Primitive times, before " thoſe abuſes were brought in, which the reforma- " tion pretendeth to reſtore." — *p.* 110. " The " apoſtles having delivered that which I have ſaid to " the church, whoſoever was authorized to celebrate " the Euchariſt, both muſt be and eaſily might be " inſtructed, how he ſhould diſcharge that office. There " is ſo much agreement both for matter and manner, in " that which remains of it in the records of the church, " as to juſtifie thoſe that affirm it to be received by " tradition from the apoſtles." — *p.* 159. " There is " the ſame ground to believe — that there is for the " common chriſtianity, namely the Scriptures interpre- " ted by the perpetual practice of God's church. — " And ſeeing the abating the firſt form under Ed- " ward VI. hath wrought no effect, but to give them " that deſired it, an appetite to root up the whole; " what thanks can we render to God for eſcaping ſo " great a danger, but by ſticking firm to a rule that " will ſtick firm to us, and carry us through any diſ- " pute in religion, and land us in the haven of a quiet " conſcience, whatſoever we may paſs through in " maintaining, that the reformation of the church will " never be according to the rule which it ought to

" follow,

" follow, till it cleave to the Catholick Church of Chriſt " in this particular." — *Id. Due way of compoſing the differences on foot, preſerving the church, p.* 223. " The " chief ground that I ſuppoſe here, becauſe I have " proved it at large, is the meaning of that article of " our creed which profeſſeth *one Catholick Church.* For " either it ſignifies nothing, or it ſignifies that God hath " founded one viſible church; that is, that he hath " obliged all churches, (and all chriſtians of whom all " churches conſiſt) to hold viſible communion with the " whole Church in the viſible offices of God's publick " ſervice. And therefore I am ſatisfied, that the dif- " ferences upon which we are divided, cannot be juſtly " ſettled upon any terms, which any part of the Whole " church ſhall have juſt cauſe to refuſe, as inconſiſtent " with the unity of the Whole church. For in that " caſe we muſt needs become Schiſmaticks, by ſettling " our ſelves upon ſuch laws, under which any church " may refuſe to communicate with us, becauſe it is bound " to communicate with the whole church." — *p.* 244. " Nor do I know any man ſincerely profeſſing the Re- " formation, that could not wiſh with all his heart, " that the whole order and form to be ſettled, with the " circumſtance of the ſame, might be according to " the primitive ſimplicity and naked plainneſs of the " ancient church."

Biſhop Forbes's Conſiderat. Modeſt. Part II. cap. 3. §. 18, 19. *p.* 248. " But I wiſh the church of England, " which otherwiſe deſerves ſingular praiſe for her great " moderation in many other things, altho' perhaps not " of equal weight, had rather in this matter and ſome " few others conformed to the cuſtom of the moſt Ancient " Univerſal Church, than for the ſake of ſome errors " and abuſes, which afterwards crept in by little and " little, altogether rejected, and wholly taken it away, " to the great ſcandal of almoſt all other chriſtians."

Dr. Richard Sherlock's Irregularity of a Private prayer in a Publick congregation, p. 7. " Thirdly, It is againſt " both

" both the judgment and practice of the Univerſal " Church of Chriſt: no footſteps thereof are to be found " in Antiquity, but many Canons of the Church againſt " it." — *p.* 11, 12. " Fourthly, It is an Innovation in " religion, a new up-ſtart practice, brought into the " Church not above 70 years ago, and may therefore " be reckoned *inter profanas vocum novitates*, which the " Apoſtle admoniſhed to *avoid*, *even all profane and vain* " *bablings*, 1 Tim. 6. 20. canting language, *new words*, " and *new ways*, ſuch as are contrary to thoſe *old paths*, " and thoſe *good ways*, which the Lord commands us " *to enquire after*, *and to walk therein.* Jer. 16. 16. And " ſuch *new ways* are fitly called profane, *quaſi procul à* " *fano*, ſaith the Commentator Lyra *in loc.* becauſe far " from the Temple, or different from the words and " ways of Chriſt's Church, and contrary to the Apoſtle's " *Depoſitum tene*, in the following words, *hold faſt that* " *which is committed to thee*, 1 Tim. 6. *i. e.* ſaith the " Father, *quod tibi creditum*, *non quod à te inventum*; " what the Church, whereby thou art admitted to the " miniſterial function, hath committed to thy truſt, and " commanded thee to obſerve, hold faſt that, keep " cloſe to that, not following thine own fancy and in- " vention to bring in what is New, which ever under- " mines the Old and True way of divine worſhip." — *p.* 41. " Secondly, from the practice of Chriſt's " Church, which is undeniably the beſt and ſureſt inter- " preter of Chriſt's meaning in his words. And all the " prayers of the Church of Chriſt are, and ever were, " ſuch in all ages, in all places, amongſt all perſons " that are called Chriſtians."

Fleuri's Hiſtorical Account of the Manners and Behaviour of the Chriſtians, *p.* 50, 51. " The Biſhops profeſſed, " that they ſpake nothing of themſelves, that they kept " to what was revealed; not pretending to make new " diſcoveries after the Goſpel, but Faithfully to Deliver " to others what they themſelves had received from " their Fathers, that is, from the moſt Ancient Biſhops " and Prieſts living within the memory of man, and " they

" they in like manner from others before them, and ſo " backward by an uninterrupted Tradition up to the " Apoſtles themſelves. They imprinted in the minds " of the Faithful an abhorrence of all kind of Novel- " ties, more eſpecially in the Doctrinals of Religion: " So that if any private perſon heard any thing contrary " to the Faith, they never amuſed themſelves about " contradicting or confuting it; that care they left to " their Paſtors: They only ſtopped their ears againſt " it, and would have nothing to do with it. And this " is the reaſon, why ſo many hereſies which ſtarted up " in the firſt ages, were ſilenced and came to nothing " without the interpoſition of councils, or any formal " proceedings of the Church againſt them. The Catho- " lick Paſtors unanimouſly conſented in the ſame Tra- " ditions, and the People inviolably adhered to the " doctrine of their Paſtors."

King Charles IId's Commiſſioners to review the book of Common Prayer, their Reply to the exceptions of the Presbyterians, §. 16. " — ancient Liturgies in the Church, " S. Chryſoſtom's, S. Baſil's, S. James's, and others, " —and ſuch things as are found in them all conſiſtent " with Catholick and Primitive doctrine, may well be " preſumed to have been from the firſt, eſpecially ſince " we find no original of theſe Liturgies from General " Councils.

Biſhop Beveridge's Proœm. ad Cod. Can. vindicat. " As " in all caſes univerſal conſent is the voice of nature " according to Cicero, ſo in theſe affairs the agreement " of all chriſtians is rightly eſteemed the voice of the " goſpel. — Be it how it will as to other things; " whatſoever all churches every where have agreed in, " cannot but be moſt certain, and neceſſary to be re- " tained by all at this day. — No body can doubt but " it is moſt ſafe and highly neceſſary to adhere reli- " giouſly to the faith and manners of the Univerſal " Church in all things, as far as may be."

Biſhop Bull's Apolog. pro Harmon. p. 7. "God knows "the ſecrets of my heart: So far am I from an itch of "innovating in theological determinations, that whatever "comes recommended by the agreeing authority of "Catholick Fathers and Ancient Biſhops, though it be "above the reach of my ſmall capacity, yet I embrace "it with all reverence." — *Id. Sermons, vol.* 2. *p.* 549. "It is obſervable, that however the ancient Liturgies "have been altered and corrupted in after times by "many additions and interpolations; yet there are in "all of them ſtill remaining many excellent and divine "forms of prayer and thankſgiving, wherein they do "all perfectly agree, and which therefore cannot rea- "ſonably be thought to have any other original than "Apoſtolical order and appointment, delivered to the "ſeveral nations and people, together with the firſt "preaching and plantation of Chriſtianity among "them."

Archbiſhop Wake's diſcourſe before his tranſlation of the Apoſtolical Fathers, p. 102. "As for the Liturgies "aſcribed to S. Peter, S. Mark, and S. James, there "is not I ſuppoſe any learned man, who believes them "written by thoſe holy men, and ſet forth in the "manner they are now publiſhed. They were indeed "the ancient Liturgies of the three, if not of the four "Patriarchal churches, viz. the Roman, (perhaps that "of Antioch too,) the Alexandrian, and Jeruſalem "churches, firſt founded, or at leaſt governed by S. "Peter, S. Mark, and S. James. However, ſince it can "hardly be doubted, but that theſe holy apoſtles and "evangeliſts did give ſome directions for the admini- "ſtration of the bleſſed euchariſt in thoſe churches, it "may reaſonably be preſumed, that ſome of thoſe "orders are ſtill remaining in thoſe liturgies, which "have been brought down to us under their names; "and that thoſe prayers wherein they all agree (in "ſenſe at leaſt, if not in words) were firſt preſcribed "in the ſame or like terms by thoſe apoſtles and evan-

" evangeliſts; nor would it be difficult to make a fur-
" ther proof of this conjecture from the writings of
" the Ancient Fathers, if it were needful in this place
" to inſiſt upon it."

Dr. Hickes's Chriſtian Prieſthood, vol. 1. *p.* 145. " He
" that will not ſubmit to the concurrent evidence of the
" Ancient Liturgies, Fathers, and Councils, may bring
" into controverſy, not to mention other things re-
" ceived by the church in all ages, the divine autho-
" rity of the inſpired writings, infant baptiſm, epiſ-
" copacy, the Lord's day, and even the divinity of
" our Lord and Saviour Jeſus Chriſt; and ſo at once
" blow up the Catholick Faith and Church." — *Id. account of Dr. Grabe, p.* 26. " I beg leave to add
" ſomething to what I have already ſaid of thoſe
" gentlemen, who are ſo ready to miſrepreſent ſuch lovers
" of chriſtian antiquities as he was, as favourers of
" Popery and introducers of Popiſh doctrines, or at
" leaſt as preparers of the way for them, becauſe they
" wiſh and endeavour, that our church may be con-
" formed to the Catholick Church of the moſt pure and
" perfect ages, by reſtoring her to ſome few uſages,
" which they cannot but wiſh were obſerved by her and
" all the Reformed churches, to make their reſpective
" Reformations more perfect, according to true Catho-
" lick Antiquity and Univerſality, which (to uſe a very
" much abuſed phraſe by Kirk writers) is the true
" pattern in the mount. But though conformity to
" this pattern would be pleaſing to God, and very
" much for the honour, and better for the peace and
" eſtabliſhment of the church, &c." — *p.* 27. " I
" muſt alſo pray theſe gentlemen to conſider, whether
" we are more mad, to uſe their expreſſion, for Anti-
" quity, or they for Novelty, or which of the two
" madneſſes is moſt for the honour of God and the be-
" nefit and ſervice of the church. Let them ſeriouſly
" conſider, whether we who would have the church
" come nearer to the primitive pattern of Antiquity,
" or they who would have her go further from it, are

" more juſtly cenſurable as madmen, and as diſpara-
" gers of the reformation? or which of us it is that
" ſerve or diſſerve the church of Rome moſt, we who
" would if we could, conform our church to the plan
" of primitive Antiquity (imagine the third century)
" which is a teſt the Romiſh church can neither endure
" nor bear, or they who would deform it in many parti-
" culars after the Novel, moſt Novel plat-forms of thoſe
" churches and congregations which deſpiſe antiquity?"
— *p.* 32. " For my own part, the good (I might ſay the
" Apoſtolical) cauſe of Primitive Antiquity, which I
" have endeavoured with others to revive, makes me
" not only not value their cenſures, of which I hear
" very often, but rejoice in them; and I here declare,
" that as I have made it my ſtudy to diſtinguiſh be-
" twixt what is truly Primitive and what is truly Popiſh
" in the church of Rome, ſo I am for retaining and
" reſtoring the former, though I reject and deteſt the
" latter as much as any of them." — *Id. Judgment concerning the Honourable Mr. Campbell's book of a middle ſtate in the folio edition, p.* 198. " Neither can
" there be a more effectual Defenſative againſt the
" Roman Hereſy, — than a free and impartial revi-
" val of Primitive principles, as we find them to have
" been at firſt delivered by our Bleſſed Lord and his
" Apoſtles to the church, and to have been faithfully
" and religiouſly kept by the ſame for more than 400
" years." — *p.* 202. " It is acknowledged by himſelf
" to have been a received cuſtom, and part of the
" publick ſervice of the church before the end of the
" ſecond century. And if ſo, it muſt undoubtedly have
" been a practice of the Apoſtolical age."

Dr. Grabe's Eſſay upon the two Arabick Manuſcripts, p. 21. " I commend Mr. Whiſton for declaring him-
" ſelf againſt the abuſes or defects of particular churches,
" whether Romaniſt or Reformed, or both, where he
" hath on his ſide not only the conſent of many other
" chriſtian nations, but alſo the ancient church over all
" the world, beſides the plain teſtimonies of Scripture,

" as

" as — of which and the like any Chriſtian Divine may " and ought to ſpeak or write his mind freely, as occa- " ſion offers or neceſſity requires." — *Id. de formâ conſecrationis Euchariſtiæ, p.* 73. " That action, which in " the celebration of the holy Euchariſt hath ever been " performed in all chriſtian churches throughout the whole " world by orthodox prieſts, even in the times of the " holy apoſtles, as well as by hereticks, which kept up " that holy ordinance, and hath been obſerved under " that notion, that our Saviour did it himſelf in the " firſt inſtitution of the bleſſed ſacrament; that action, " I ſay, is doubtleſs of apoſtolical tradition, and inſti- " tuted by Chriſt, although it not in plain terms is re- " corded by the holy Evangeliſts, and ought therefore " ſtill devoutly to be obſerved in the celebration of that " holy myſtery." — *p.* 75. " The form of conſecra- " tion and opinion of the conſecrated elements, in " which both Catholicks and Hereticks, in the age " immediately ſucceeding the holy apoſtles, have " agreed together; and which ever ſince has been kept " in all ancient churches, and is by ſome of the Fa- " thers expreſly reckoned amongſt the unwritten apo- " ſtolical traditions, and is moreover hinted at in the " very writings of the New Teſtament; cometh un- " doubtedly from the apoſtles, if not from our Lord " himſelf, and ought therefore by no means to be " changed, otherwiſe it will make the conſecration " doubtful, or at leaſt unlawful for them that under- " ſtand this matter." — *p.* 84. " It is therefore an " indiſpenſable duty, incumbent upon every chriſtian " church and every prieſt in it, ſtrictly to keep to the " ſame matter and form, which our Lord Jeſus Chriſt " and his holy apoſtles have uſed in the firſt inſtitution " and celebration of this ſacred myſtery, and to do in " and with it what theſe have done; leſt if they dimi- " niſh or take ought off it, they ſhould loſe either the " ſubſtance or the benefit of this moſt holy ſacrament; " and conſequently, if through ignorance or miſtake a " fault or defect hath happened any where in theſe " things, it is the bounden duty of the biſhops and

" prieſts of that church to rectify the ſame, the re-
" ceived cuſtoms and human laws notwithſtanding;
" and of every one, who by reading the holy ſcrip-
" tures and writings of the Ancient Apoſtolical Fathers,
" is come to the knowledge of ſuch fault or defect, to
" put them in mind of it, and to ſhew the ſame, in
" order that it may be amended, ſince every one *who*
" *knoweth the truth and doth not declare it, ſhall be judged*
" *by the Lord on the laſt day*, as Juſtin Martyr remark-
" ably ſpeaketh to Trypho in his Dialogue."

Dr. Lee's Advertiſement before Dr. Knight's Primitive Chriſtianity vindicated, p. 5, 6. " Much rather would I
" deſire to proſecute another deſign, which was ſug-
" geſted to me upon his death-bed, by my friend and
" brother Dr. Grabe, and which he made a vow alſo
" to perform (if it had pleaſed God to reſtore him to
" the church) laying aſide for the time all other ſtudies
" whatſoever: And nothing truly lies ſo deep at my
" heart (and I think ought to lie ſo at the heart of
" every chriſtian) as to endeavour by all means the
" peace and unity of the church, upon the foundation
" which Chriſt and his apoſtles have laid."

Mr. Leſlie's Diſſertation concerning eccleſiaſtical hiſtory, prefix'd to Mr. Parker's Abridgment of Euſebius, p. 2, 3.
" In eccleſiaſtical hiſtory, and there only, I may ſay,
" is the deciſion of all controverted points in Divinity,
" either as to doctrine or diſcipline. For every one of
" them muſt be determined by matter of fact. It is
" not refining, and criticiſms, and our notions of things,
" but what that faith was, which at the firſt was de-
" livered to the Saints. This is matter of fact, and muſt
" be determined by evidence. And where any text of
" the New Teſtament is diſputed, the beſt evidence is
" from thoſe Fathers of the Church, who lived in the
" apoſtolical age, and learned the faith from the mouths
" of the apoſtles themſelves, ſuch as St. Clement, Igna-
" tius, Polycarp, &c. Theſe muſt beſt know the
" ſenſe and meaning of the words delivered by the
" apoſtles,

" apoſtles. And next to them, they to whom they did " deliver the ſame, and ſo on through the ſeveral ages " of the church to this day. And thoſe doctrines and " that government of the church, which has this evi- " dence, muſt be the truth. And they who refuſe to " be determined by this rule, are juſtly to be ſuſpected, " nay, they give evidence againſt themſelves, that they " are departed from the truth." — *Id. Caſe ſtated, p.* 182. " There is a tradition, which (for the evidence of it) " we are willing to admit, that is according to the rule " of Vincentius Lirinenſis, *quod ſemper, ubique, & ab* " *omnibus*, that which was always received, every where, " and by all." — *Id, Rehearſals, vol.* 1. *n.* 221. " We " allow the church to be the beſt interpreter of the " holy ſcriptures; that is, the church from the begin- " ning. That, which has been held by all chriſtian " churches, and at all times, we will certainly receive."

Mr. Laurence's Lay Baptiſm Invalid, part 1*ſt, preliminary diſcourſe, p.* 32. " I am not to be put off with " the authority of any great names, ſeparate from " Scripture and the conſentient doctrine of the primitive " church; for this has cauſed too much error in the world " already, and it is high time now to reform from it." — *Id. Preface to the Supplement to Lay Baptiſm Invalid, p.* xix. " As for others who may blame me for diſ- " ſenting from their notions, I care not for their cen- " ſures, ſince in ſo diſſenting I oppoſe not any practice " of the truly Ancient Catholick church.' — *p.* xxxv. " I tell him further, that his propoſed form was not " more ancient than the ninth century, a very corrupt " age of the church; and therefore, if it had been ap- " pointed for the purpoſe of confirming Lay Bap- " tiſm, as it was not, it would not have been a Catho- " lick form, it would not have had the noble characters " of Antiquity, Univerſality, and Conſent, which are " certainly neceſſary for the recommending of a form, " valid for ſo great a purpoſe." — *p.* l. " It is a " matter of the higheſt conſequence to diſtinguiſh be- " tween lawful and unlawful practices; becauſe parti-

" cular, eſpecially modern, churches may take up, and " have followed practices unlawful in themſelves, which " the truly Ancient Catholick church, about whoſe " practice we are now enquiring, was always a ſtranger " to, and did never in the leaſt countenance or encou- " rage by her example. We piouſly believe that the " truly Ancient Catholick Church, properly ſo called, " never took up the practice of what was unlawful in " itſelf, though ſome particular churches, particularly " modern ones, did; and therefore we conclude, that " the practices of ſome particular churches are many " times no argument at all, that ſuch their practices are " lawful and agreeable to the ſenſe and practice of the " Ancient Catholick church, when the Ancient Catho- " lick church herſelf did never by her practice give " teſtimony to their lawfulneſs." — *Id. Caveat againſt Dr. Kennet at the end of the Supplement to Lay Baptiſm Invalid, p.* 143. " The beſt way to avoid ill conſe- " quences, is cloſely to follow the holy inſtitutions of " our Lord and Maſter, and not by our falſe Refinings " to ſet our ſelves up as wiſer than he."

Dr. Cave's Dedication to his Primitive Chriſtianity.

" My Lord, I beheld religion generally laid waſte, and " Chriſtianity ready to draw it's laſt breath, ſtifled and " oppreſſed with the vices and impieties of a debauched " and profligate age; to contribute towards the reco- " very whereof, and the reducing things (if poſſible) " to the Ancient Standard, is the deſign of the book, " that is here offered to you." — *Id. Primitive Chri- ſtianity, part* 1. *c.* 10. *p.* 192. " But certainly, if " in controverted caſes, the conſtant practice of the " Church and thoſe who immediately ſucceeded the " Apoſtles, be (as no man can deny it is) the beſt inter- " preter of the laws of Chriſt, the diſpute one would " think ſhould be at an end."

Dr. Wall's Preface to his Hiſtory of Infant Baptiſm.

" There is no chriſtian that loves to hear, or toadmit,

" that

" that all the ancient churches preached otherwiſe than " he does in a controverted matter."

Mr. Reeves's preface concerning the right uſe of the Fathers, before his Apologies, vol. 1. *p.* xvi. " And ſo " thought the great Caſſander, a perſon of ſingular " piety, learning, and moderation, who was for make- " ing the church in Conſtantine's time the ſtandard of " Reformation." — *p.* xxii. " Thoſe who admit the " Canon of the Scripture upon the teſtimony of the " Fathers, will find themſelves hard put to it for a " reaſon why they reject the very ſame teſtimony in the " caſe of Church-government." — *p.* xlii. " For to " admit their teſtimony in one caſe, and to reject it in " another equally clear and univerſal, is to play faſt and " looſe,and to act upon no principles at all." — *p.* lxxii, lxxiii. " I grant likewiſe this gentleman his fine ſimile's, " that brooks of water, the farther diſtant they are " from the ſprings, the more filth they contract; and " that a man in years loſes a great deal of his infant " ſimplicity; and for this very reaſon conclude, that " the chriſtian religion runs purer, and ſhines with more " native beauty and apoſtolical plainneſs in the writers " of the firſt four centuries, than in thoſe of the ſuc- " ceeding and more corrupted ages." — *p.* lxxiv. I cannot " but think, that the more we all conform to the pattern " of the Catholick Church in the eldeſt and pureſt times, " even in the Externals of worſhip, ſo much the better, ſo " much the more cordial our love and union, the more " beauty, order, and harmony, the more like children " of the ſame family, and ſervants of the ſame maſter. " Thirdly, as to Diſcipline; and in this indeed I can- " not ſay, we ſo much differ from the Ancients, as that " we have none at all." — *p.* lxxxi. " If then from " teſtimony, and for theſe two reaſons, beſides thoſe " already mentioned, the Primitive Church muſt have " been comparatively the pureſt and perfecteſt in all " reſpects, then the departing too lightly from ſuch a " church, muſt needs be attended with very ill conſe- " quences: for when we lay aſide our Rule, there is no

" end

"end of error." — *p.* xci. "And the way to do "this, is firſt by the tenour of the Goſpel, and then "by the practice of the pureſt ages; it being, I think, "ſufficiently evident from what has been ſaid, that "what was the conſtant opinion and practice of the "times neareſt the apoſtles, and is moreover ſuitable to "the precepts and ſpirit of the goſpel, ought to be had "in very high eſteem by all chriſtians. This I take "to be the only way of Reforming upon a ſure and "laſting bottom, and to draw neareſt to perfection, "by reducing things (as far as may be) into their na-"tural and primitive channel." — *p.* xcii, xciii. "But "while the people are poiſoned with ſuch ſchemes of "licentiouſneſs, and permitted to ſleep under the plea-"ſing deluſion, and to look upon the Primitive diſci-"pline of the church, as an arbitrary thing of meer "human inſtitution only, and conſequently alterable "at pleaſure; this error, I ſay, if ſuffered to go on at "this rate, is not unlikely to end, not only in the ruin "of the Church as a Society, but in the utter diſſolu-"tion of chriſtian morality." — *p.* xcviii. "If then "the Goſpel itſelf ſeems ſo expreſs and clear for ſuch a "kind of Church-governours, and for ſuch a form of "Diſcipline; and if the practice of the firſt Chriſtians "exactly ſuits with this ſcheme, then we can have no "greater demonſtration in the queſtion before us; for "the Primitive Biſhops were extremely fearful of Inno-"vating in any point, and many of them had their "rules, not only from the letter of the goſpel, but "from the very mouths of the apoſtles." — *p.* c. "To "this I anſwer, had the Goſpel commanded diſcipline "in general only, without queſtion churches then had "been at liberty to have regulated themſelves as they "judged moſt proper to their preſent circumſtances; "but where the apoſtles have interpoſed, and preſcribed "particular rules of diſcipline, and commanded the ob-"ſervation of them over and over again in the name "of Jeſus Chriſt, without the leaſt intimation of diſ-"penſation and change; and which rules moreover "were ſtrictly and univerſally obſerved by the Primi-

"tive

" tive Church for ſome centuries; there, I ſay, it is " not ſufficient to have diſcipline of another ſort, but " we muſt have the diſcipline preſcribed by the apoſtles." *p.* ci. " For where the manner of government and " ſome particulars in diſcipline are poſitively fixed by " the apoſtles, there we are not at liberty to alter." — *p.* cv. " Now that which I would leave upon the " mind of my readers from hence, is this; 1ſt. That " we ſearch the Scriptures and Primitive Fathers to " know what particulars in Diſcipline are appointed by " God, and do what we can to have them Reſtored to " life again. 2dly. That we conſider ſeriouſly what " the reformation of manners and the reputation of " Chriſt's Church require farther in point of diſcipline, " and herein copy after the Ancients in what is moſt " edifying. And 3dly. That we take all the care ima- " ginable not to exceed the bounds of our commiſſion, " and intrench upon the civil prerogative, but purſue " our orders as delivered in Scripture, and underſtood " and practiſed by the Firſt and Faithfulleſt Miniſters " of Chriſt: Then ſhall we proceed upon the moſt war- " rantable grounds, and be ſure to render unto Cæſar " the things that are Cæſar's, and unto God the things " that are God's." — *Id. Preliminary diſcourſe to Vincentius Lirinenſis, vol.* 2. *p.* 174. " That there cannot be " a greater reflection caſt on any church, than to ſay, " It is moſt unlike the Primitive, we need no other " proof than the laboured attempts of each Party to " prove their conformity to it."

Biſhop Potter's preface to his diſcourſe of Church-government. " I have always thought it the beſt method of " diſcovering the genuine ſenſe of the Scriptures, to " compare them with the practice of the firſt chriſtians, " who had far better opportunity of acquainting them- " ſelves with the judgment of the apoſtles, than we " can pretend to at this diſtance; and cannot generally " be ſuppoſed in thoſe times of danger and perſecution, " when there was no motive to profeſs chriſtianity, but " the preſerving of a good conſcience, to have wilfully

" cor-

" corrupted or deviated in any reſpect from the divine " oracles."

Mr. Johnſon's Unbloody Sacrifice, vol. 1. *p.* 212. " I " conceive that man ought to ſuſpect his own judge- " ment and orthodoxy, whoſe opinions ſink below the " ſtandard of the ſecond age after Chriſt." — *Id. Primitive Communicant, p.* 118. " The Euchariſt was " the Remembrance of the great work of our redemp- " tion, which Chriſt intended, and for which all good " chriſtians ſhould uſe their beſt endeavours that it may " be revived, as to all particulars in which it hath " been corrupted or impaired."

The Hermit, Numb. 10. " Who can reflect without " grief upon the immodeſt way of treating thoſe who " planted our religion, and delivered it down to us? " Primitive Inſtitutions are Obſolete; the examples of " martyrs and confeſſors of no force. There are ſome " can tell us when the Fathers began to dote. — *It* " *ſeemed good to the Holy Ghoſt and to us*, though an " Apoſtolick determination, or which is the ſame thing, " Theirs that ſucceeded in the power, muſt in good " manners give place to, *It ſeems good* to ſuch and ſuch " private men, and it may be to a ſingle one." — *Id. Numb.* 16. " A preacher is not to preach himſelf, but " the goſpel. He is determined by the word of God, " and the authority of the Church, and has no room " for his own conceits: Though he ſpeak with the " tongue of an angel, if he advances a doctrine in op- " poſition to what is eſtabliſhed by the Catholick " Church, he is but as ſounding braſs and a tinkling " cymbal." — *Id. Numb.* 25. " That ſolitary wiſh " for the Reſtoration of Diſcipline we yearly put up " at the beginning of Lent, has after ſo many repeti- " tions no other effect, than to convince the world, " that order and diſcipline once dropt it is hard to raiſe " it up again. — But why ſhould the church wiſh? " Is it out of her power to help herſelf? Will any " body, or can any body hinder her in the exerciſe of

" a

" a power purely ſpiritual? — How can any man an-
" ſwer the wiſhing only ſo glorious a re-eſtabliſhment
" of chriſtianity, who for want of moving it muſt paſs
" for the obſtructor?" — *Id. Numb.* 29. " Some cor-
" ruptions have ſo far prevailed among us, that a man
" cannot ſafely lift up his hand againſt them without
" pulling down upon himſelf a general odium, and
" falling under the charge of affected Singularity or
" Impudence. There are indeed few caſes, in which
" prudence will juſtify the oppoſing a multitude. But
" ſome there are, upon which one cannot be ſilent,
" without giving up one's integrity. It is too great a
" compliment to cuſtom however eſtabliſhed, to re-
" nounce truth for it's ſake; to ſtand in awe of cen-
" ſure, where the honour of religion is concerned. —
" The practice of keeping Lent is not ſo far beyond
" the memory of man, that I need give a hiſtory of
" it's inſtitution. It is well enough known, the Primi-
" tive church obſerved it in remembrance of our Sa-
" viour's forty days faſt; that it has been enjoined in
" every age, and every church that had a title to be
" eſteemed Catholick. — I ſhall not preſume to determine,
" how far it is in his power that preſides *(the Biſhop)* to
" diſpenſe with his flock in the obſervation of what the
" whole college of chriſtian biſhops inſtituted. — Whi-
" ther has our Wiſhing brought us? We have wiſhed
" the godly diſcipline uſed in the Primitive church at
" the beginning of Lent were reſtored. For want of
" ſomething more than Wiſhing, this godly diſcipline
" is ſunk, and Lent itſelf gone after it."

Dr. Marſhal's Penitential Diſcipline of the Primitive Church, p. 2. " The external diſcipline of Repentance,
" that which the church of Chriſt for ſo many ages
" applied medicinally to the diſtempers of her body;
" this hath lain a great while under groſs neglects. Once
" in a year we ſolemnly profeſs our wiſhes to have it
" reſtored: But if ſomething farther be not contributed
" to it's reſtoration than our annual wiſhes, it will lie
" where it does, diſregarded by all, and utterly un-

" know

" known to the thoughtleſs many. Our church is " juſtly eſteemed the bulwark and glory of the Refor- " mation; nor will it be any forfeiture of her cha- " racter, if it be acknowledged that ſhe is not per- " fect." — *p.* 4, 5. " The ſerious chriſtian, where- " ever found, is deſired to peruſe theſe papers with that " impartial candour, which the author hopes he writes " them with. That ſtale and putid imputation of " Popery is what he deſpiſes, from a conſciouſneſs that " he does not deſerve it, and from a full perſuaſion " that no one will attempt to fix it upon him, who is " at all acquainted either with him or his ſubject. He " writes for a reſtoration of that diſcipline to it's an- " cient purity, which the novelties of Popery have cor- " rupted, and conveyed to us not ſo fully cleared, " we could wiſh it were, from the ſtains it hath thence " contracted. We anſwer with ſome difficulty, when " a want of diſcipline is objected to us. If then it be a " fault, why ſhould it not be amended? If it be confeſ- " ſed, why ſhould it not be remedied? — But why " then may not thoſe who deſire a conformity to Pri- " mitive manners and to Apoſtolick uſages, be indulged " in ſuch a reaſonable demand? Why ſhould not they " be aſſiſted in their pious purpoſe, and have it at " leaſt in their power to follow the Ancient Church?" — *p.* 6. " This if it ſhall appear to have been really " granted by Chriſt to his apoſtles, and by them tranſ- " mitted to the church for all ſucceeding generations, " is a depoſitum and truſt of ſuch great importance, " that I know not how we ſhall be able to excuſe our " departure from it." — *p.* 20. " And if we can " likewiſe come at the knowledge of what their neareſt " followers did in purſuance of the powers they received " from the apoſtles, and can trace the practice down- " wards from the fountain to the diſtance of 3 or " 400 years, we then ſhall be pretty well able to aſcer- " tain the ſtanding powers of the church, and what " was to be of perpetual uſe in it. For it is not ima- " ginable, that in a thing of this conſequence, wherein " all her external polity was ſo deeply intereſted, the

" apoſtles

" apoſtles ſhould ſuffer their earlieſt followers to run " into manifeſt error, and to continue in it, when themſelves were in poſſeſſion of the means either to prevent or rectify it. Nor is it conceivable, that ſuch " an error ſhould ſpread univerſally, when appeals " might be made ſo eaſily to thoſe who were converſant themſelves with the perſons of the apoſtles, or " at leaſt received their religion from ſuch as were ſo. " In a tract of time it is intelligible enough how truth " may be corrupted: But where a practice of confeſſed " importance is founded upon precept, and can be " traced moreover to the fountain, no man will eaſily " perſuade me that it is not pure and genuine." — *p.* 24, 25. " I can as little conceive, that the chriſtians " who lived ſo near the time of the apoſtles, as Irenæus " and Juſtin did, ſhould chooſe to depart from the " model they had received from the apoſtles of Chriſt, " as, &c. — In a thing ſo material as this was, it is " utterly indeed incredible, that there ſhould be a departure from an apoſtolical uſage, the reaſon of which " was then as much in force as ever; and yet that no " noiſe ſhould be made of it, nor any clue be given " to lead us into the preciſe æra or occaſion of the " change. If this be once allowed as fairly ſuppoſable, " there will be an end of proving any ancient practice. " The firſt writers of our religion had ſo much work " upon their hands, that they had little time to be particular in their accounts of any thing; and it had been abſurd " beſides to have profeſſedly told the men of that generation what were the current cuſtoms of the time they " lived in; ſo that if they occaſionally mention ſuch " cuſtoms, it is all we can expect; and if others who " come after them, ſpeak more fully to ſuch points, " we muſt either join their evidence together, or be " content to know nothing of the Ancient church." — " *p.* 210. " Great indeed is the power of cuſtom, if " it ſhall not only warrant a notorious departure from " the conſtant uſages of the church in her pureſt ages; " but ſhall likewiſe improve it into an unalterable law, " and make our return to the point, from whence we are

" fallen,

" fallen, impracticable and unlawful." — *p.* 214. "The " church will have ſpots, and blemiſhes, and wrinkles, if " ſhe takes no care of cleanſing them; and ſo will diſap- " point her founder of his gracious purpoſe, *viz.* the pre- " ſenting it to himſelf and to his Father holy and without " blemiſh. — It were highly indeed deſirable, that it " might be reſtored in every part and branch of it; " and that we might be brought in all points to re- " ſemble that Primitive pattern, which hath been repre- " ſented." — *p.* 220. " The ſeparation of the two " juriſdictions is likewiſe very modern, and cannot in " this caſe be throughly vindicated; nor is it indeed " within my intention, to juſtify any one inſtance of " departure from the Ancient pattern." — *p.* 221, 222, 223. " However, as in every one of the fore- " mentioned articles there hath been a confeſſed depar- " ture of the Modern from the Primitive example, I " ſhall no otherwiſe take upon my ſelf the defence of " them, nor any of them; — Whoever ſhall go about " to ſtraighten the reins of diſcipline, or ſhall attempt " to revive the rigours of former and better ages, muſt " expect to encounter two ſorts of adverſaries; the one " ſort is of thoſe, who know little or nothing of what was " before them, and are therefore content to take every " thing upon truſt, as they find it received and uſed " in the preſent generation. The other ſort is of thoſe, " who are apprehenſive for themſelves and for their " vices, that the revival of diſcipline would bear hard " upon both. The oppoſition to be expected from the " former is founded in Ignorance, as that from the " latter is in Sin; though both perhaps may combine " in exploding what will appear Novel to the one, and " Grievous to the other. The imputation of Novelty " will little affect me, who rather think it in point of " juſtice chargeable upon thoſe practices, which have " departed from Antiquity. Nor will the inconvenien- " cies, which any man ſhall apprehend or feel from " what is here propounded, very much affect me." — *p.* 254. " If it was the practice of the apoſtles, we " may be ſure it was the deſign of Chriſt; and if it

" was

" was the practice of thoſe ages which next ſucceeded that " of the apoſtles, we may be ſure it was not intended " to expire with them, but was deſigned (on the con- " trary) to be a ſtanding ordinance in the chriſtian " church." — *p.* 255. " May the God of Truth and " Order diſpoſe us all to embrace the one, and as ſoon " as may be to form ourſelves into the other." — *Id. Preface to his tranſlation of S. Cyprian, p.* 3. " There " is, I truſt, even ſtill a remnant left of perſons, who " will be glad to know the ſenſe of the church in her " earlieſt and pureſt ages (whilſt miracles were yet " vouchſafed to her) concerning the great depoſita com- " mitted to her care and cuſtody." — *p.* 4. " The " ſenſe of Scriptures is better opened by the practice " which followed immediately upon their publication, " than by any modern comments, which too often ſpeak " their author's prejudices, and convey to the reader no " other notion than of his ſcheme or ſyſtem." — *p.* 6. " It is the glory of our Engliſh church, and what ſhe " often boaſts of, that ſhe is the neareſt of any now in " the chriſtian world to the Primitive model. It is not, " I preſume, denied that ſhe might be nearer ſtill; and " if her glory be great for being ſo near, it would " certainly be greater if ſhe yet were nearer."

Dr. Biſſe's ſermon before the ſons of the clergy, p. 12. " — ſo the ancient writings and interpretations of the " Fathers, the authority of each taking place with their " antiquity, have been, are, ought, and muſt be, the " rule of judging in all ſucceeding ages of the church. " Such is the authority of the ancient Fathers, next in " degree, as in time, to that of the apoſtles; the Fa- " thers as interpreters, the apoſtles as inditers of the " holy goſpel; both called to be preachers of it; both " our anceſtors in the chriſtian prieſthood. And thoſe " that are Sons, who believe the inſpiration of the one, " generally ſubmit to the interpretation of the other."

Mr. Leake's Scholars Manual, p. 45. " For he that " ſeeks for true chriſtianity, let him neither content

" himſelf to look back to Forty-one or the laſt age, " as ſome do; nor five hundred years backward to a " dark age, as others: But let him enquire for a reli- " gion as old as the goſpel, and obſerve in what rules " it was delivered, and in what examples it firſt ſhewed " itſelf to the world."

Biſhop Peploe's Sermon upon the 30th of January, p. 18. " On the other hand, there are principles no leſs un- " juſtifiable; ſuch as — maintaining meer private ſenti- " ments againſt the univerſal judgment of Chriſtians in " all ages."

Dr. Knight's True Scripture Doctrine of the Trinity continued and vindicated, p. 136, 137. " I had ſuppoſed, " that there was a traditional explication of Scripture, " handed down from one perſon to another in the firſt " ages of the Church; and that by virtue of this tra- " dition, many of thoſe paſſages in which the *Lord God* " is mentioned, were applied to Chriſt: — In oppoſi- " tion to this the Doctor ſays, *What and where this tra- " dition is, does not appear.* In anſwer to which, Firſt, " I will ſhew, that there was a *traditional explication* of " Scripture: Secondly, I will give ſome inſtances " of it in relation to the name *Lord God.* That " there was a *traditional explication* of Scripture, will " appear from Irenæus, *l.* 4. *c.* 69. *p.* 368. *col.* 2. " where he ſays of the Hereticks, *That they had* " *different ſentiments of one and the ſame Scripture*, or *of* " *the ſame paſſages of Scripture:* —— *That they did not* " *agree about the ſame words*; that is, about the mean- " ing of them; to which he oppoſes the uniform agree- " ment of the Church in the ſame interpretations from " the very beginning, ſaying, *But we following the one* " *and only true God our inſtructor, and having his words* " *for a rule of truth, ſay* all *of us* alway *the* ſame *things* " *of the* ſame *words*; that is, interpret the *ſame* words " in the *ſame* ſenſe. Now can it be ſuppoſed, that the " *ſame* meaning ſhould be put *alway*, or from the very " beginning, by *all* the Doctors of the Chriſtian Church

" upon

" upon the *ſame* words of Scripture, and yet they not " tranſmit that meaning from one to another, either in " their publick diſcourſes and writings, or private in- " ſtructions? Or, was it poſſible that they could teach " their people the words of Scripture, and yet not " give them the uniform ſenſe of the Church about " them? Secondly, that I may give an inſtance or " two of ſuch traditional interpretations in relation to " the name Lord God or Jehovah Elohijm, I will pre- " miſe, that where Fathers of different ages agree in " interpreting places of Scripture concerning the Son, " which might otherwiſe be underſtood of the perſon of " the Father, there, next to the illumination of the " Holy Ghoſt, it may reaſonably be ſuppoſed, that " they were induced to do it by receiving thoſe inter- " pretations from the Doctors before them, and by " finding them agreeable to the analogy of faith." — *Id. Viſitation Sermon preached at S. Sepulchre's, Nov.* 10. 1719. " To theſe (viz. to the ancient Fathers aſſem- " bled in the Council of Nice) it becomes us to make " our appeal, in controverſies relating to the nature and " perſon of the Son of God, as able witneſſes of the " mind of Scripture, and the common traditions and " doctrines of the Church."

Dr. Waterland's Vindication of Chriſt's Divinity, p. 458. " We think it very unlikely, that the apoſtolick churches " ſhould not know the minds of the apoſtles, or ſhould " ſuddenly vary from it in any matter of moment. " We look upon it as highly improbable, that the faith " of thoſe churches ſhould run counter to any thing in " Scripture, ſince they had the beſt opportunities of " knowing what Scripture meant, were made up of wiſe " and good men, men who would ſooner die than commit " any error in that kind wilfully. Upon this we believe " the concurring judgment of antiquity to be, though not " infallible, yet the ſafeſt commentary upon Scripture, " and to have much more weight in it, than there ge- " nerally is in wit and criticiſm; and therefore not to " be rejected, where the words of Scripture will with

" any propriety bear that interpretation." — *p.* 459. " With regard to Scripture and Fathers, as you cer- " tainly want one, ſo it is extreamly probable, that you " have neither, for this very reaſon, among many others, " becauſe you have not both. This argument is of " force and weight, and will hardly yield to any thing " ſhort of demonſtration." — *Id. Farther Vindication of Chriſt's Divinity, p.* 7. " —— in the name too of the " Ante-Nicene Fathers, whoſe memory will be ever " precious, and whoſe judgment I reſpect and reve- " rence." — *Id. preface to his eight ſermons, p.* 4. " If " what appears but probably to be taught in Scripture " itſelf, appear certainly to have been taught by the " Primitive and Catholick church, ſuch probability ſo " confirmed and ſtrengthened carries with it the force " of demonſtration." — *Id. remarks upon Dr. Clarke's expoſition of the Church Catechiſm, p.* 20. " Indeed all " ſhould agree to take Scripture for their Rule, and the " practice of the three firſt centuries for the Model of " their worſhip. This is the ſhorteſt and beſt way of " compoſing all differences: They that refuſe it are " juſtly blameable, and are the Dividers of the chriſtian " church; and be it at their peril who do ſo, as they " will anſwer it at the great day of account."

Mr. Bingham's Origines Eccleſiaſticæ, l. 16. *c.* 1. §. 12. " All churches generally agreed in receiving ſuch " cuſtoms as were handed down by general conſent " from Apoſtolical Tradition, or otherwiſe ſettled and " determined by the decrees of General Councils. For " theſe two ways many cuſtoms became in a manner " Univerſal, and almoſt of neceſſary obſervance in the " church over all the world. And then for any pri- " vate man or church to diſpute againſt them, was to " give ſcandal to the reſt of the world, and bring " diſturbance into the church by an unneceſſary and " unreaſonable oppoſition to things innocent in them- " ſelves, and ſettled by general conſent and approba- " tion. S. Auſtin takes notice of this double ſource and " original of general cuſtoms in the church, for which

" though

" though there be no expreſs command in Scripture, " yet a great deference ought to be paid to the general " ſentiments, and authority, and practice, and obſerva- " tion of the whole church. Thoſe things, ſays he, " which we keep, not from ſcripture, but from tradi- " tion, and which are obſerved over all the world, are " reaſonably ſuppoſed to have come down to us recom- " mended and appointed either by the apoſtles them- " ſelves, or by ſome Plenary Councils, whoſe authority " is of great uſe in the church; ſuch as the celebrating " the anniverſary memorial of our Saviour's paſſion, " and reſurrection, and aſcenſion, and the deſcent of " the Holy Ghoſt from heaven, and whatever elſe of " the like nature is obſerved in the Univerſal church " in all parts where-ever it ſpreads itſelf all the world " over. Concerning which ſort of things he concludes, " that for any man to diſpute againſt them, was moſt " inſolent madneſs, ſeeing they were authorized by the " practice of the Univerſal church. He particularly " applies this rule to the caſe of obſerving the Lord's " day, not as a Faſt, but as a Feſtival: For ſince the " whole church obſerved it as a feſtival, no one could " turn that day into a faſt, without offending God by " giving ſcandal to the church Univerſal; there being " both general cuſtom and canon againſt it. For the " ſame reaſon it was eſteemed a crime to pray kneel- " ing on that day, becauſe the practice of the Uni- " verſal church was to pray ſtanding in memory of our " Saviour's reſurrection; and the Council of Nice thought " it a thing worthy of a decree to bring all men to an " uniformity in that practice." — §. 15. " It is " equally clear, that there was no neceſſity, in order to " maintain the unity of the catholick church, that all " churches ſhould agree in all the ſame rites and cere- " monies; but every church might enjoy her own " uſages and cuſtoms, having liberty to preſcribe for " herſelf in all things of an indifferent nature, except " where either an univerſal tradition or the decree of " ſome General or National council (as has been noted " before) intervened to make it otherwiſe."

Mr. G. S.'s two Diſcourſes, Preface, p. v. " If theſe " holy and apoſtolical men underſtood the true nature " of our Bleſſed Saviour's inſtitution, how muſt they " miſtake it, who teach a doctrine contrary to theirs?" — *p.* xix. " If it is not, then it muſt be affirmed " that the Primitive Church depraved the Euchariſt: " But I pray God keep all lovers of peace and truth " from harbouring ſo fanatical a thought." — *p.* xxv. " I beg of God, that all things may be ſo ordered and " ſettled upon the beſt and ſureſt foundations, upon the " foundations of the bleſſed Apoſtles and the holy Fa- " thers who lived in the Primitive ages of the Church, " that truth and peace, religion and piety may be " throughly eſtabliſhed among us." — *Id. Appendix to two Diſcourſes, p.* 62, 63, 64. " I make not the leaſt " queſtion, but S. Juſtin's authority is a convincing " proof, that mixt wine was uſed in the time of the " apoſtles. — No one was more capable of knowing " what was the univerſal practice than S. Juſtin, who " had travelled through all the Chriſtian world, and " had no queſtion ſeen all the moſt famous churches. " Paleſtine, where the church of Jeruſalem is, was his " native country. He tells us likewiſe in his *Cohortatio* " *ad Græcos*, that he was at Alexandria, where he ſaw " the remains of the houſes, in which the ſeptuagint " made their tranſlation; and at Rome, where he re- " ſided many years, he wrote his Apology. And no " queſtion but the ſame curioſity led him to viſit the " Aſiatick and Grecian churches founded by the apoſtles, " ſince the former were near his own country, and both " of them in his way to Rome. He was therefore a " very ſufficient witneſs of the univerſal practice in his " time. In the next place let us conſider, for how " long a time backward S. Juſtin is a proper witneſs. " He became a Chriſtian about the year 132, and he " tells us in his Apology, *p.* 27. *(ed. Grab.)* that he " knew many perſons of 60 and 70 years old, who were " diſcipled to Chriſt in their childhood. Now theſe " perſons, if we reckon from the time of his converſion,

" reach

" reach backward above thirty years before the death
" of S. John, and ſome of them within leſs than thirty
" years of the death of our Saviour; and probably
" ſeveral of them were Biſhops in the time of this Bleſ-
" ſed Martyr. It is certain the great S. Polycarp was
" not only a Biſhop in his time, but was alſo made ſo
" by S. John, and was the Angel of the church of
" Smyrna mentioned in the Revelations. And no doubt
" there were many other Biſhops, who lived after the
" year 132, the time of S. Juſtin's converſion, and who
" as well as S. Polycarp had converſed with the Apoſtles
" and others that had ſeen our Saviour. Now S. Juſtin
" teſtifies for all theſe, the immediate ſucceſſors of the
" Apoſtles, that they practiſed the mixture; he ſpeaks
" of it as the univerſal practice without any abatement
" or exception whatſoever. — Suppoſing then that this
" holy martyr had only a common ſhare of honeſty
" and integrity, and all his ſenſes about him, he muſt
" be a competent witneſs of this fact, that the Church
" in his time did univerſally mix. He is a witneſs not
" only for Paleſtine, his native country, but for the
" whole body of chriſtians, and gives the Emperor an
" account of what was done in the celebration of the
" Euchariſt, not only in one corner of the world, but
" every where. Shall we then be ſo bold, ſo imprudent,
" as to affirm, that theſe illuſtrious Confeſſors and
" Martyrs, who were little behind even the Apoſtles
" themſelves either in point of age or virtue, did intro-
" duce a corruption into the higheſt ſolemnity of chri-
" ſtian worſhip? Can any one in his heart ſuſpect, it
" was poſſible for a corruption to ſpread itſelf over the
" whole chriſtian world, ſo very ſoon after the Apoſtles,
" with ſuch univerſal ſilence; and to be introduced by
" men ſet over the Church by the Apoſtles, ſo very te-
" nacious of the Apoſtolick practice in the minuteſt
" matters, ſo highly endowed with all the graces of the
" Holy Spirit, ſo famous eſpecially for the miracles they
" wrought for the confirmation of their religion, and
" ſo conſtant and couragious in ſigning it with their
" blood? If the true chriſtian religion lived not to

" theſe years in it's original purity, it came up and wa
" cut down like a flower, and lived not to the age o
" man. But moreover, S. Juſtin is not only a ſufficient
" witneſs for his own time, but even for the age of
" the Apoſtles. For can we ſuppoſe S. Polycarp, and
" no doubt many other holy biſhops, who were both
" contemporary with S. Juſtin, and with one at leaſt
" and perhaps with more of the Apoſtles, did not prac-
" tiſe in S. Juſtin's time as they had ever done in all
" times preceding? —— No moſt certainly. And
" we may be ſure the Diſciple did after the ex-
" ample of his Maſter, and of all thoſe Biſhops who
" flouriſhed in the Apoſtolical age, and conſequently of
" the very Apoſtles themſelves; unleſs it can be believed,
" that the Apoſtles and Biſhops varied in their practice,
" which is not reaſonable to be ſuppoſed. And I would
" aſk, from whom could the Apoſtles derive this prac-
" tice, but from Chriſt himſelf, whoſe great example
" they were careful to follow?" — *p.* 84. " But it
" cannot be affirmed that — without condemning all
" Antiquity, which no man of ſenſe and ſobriety will
" ever do."

The Honourable Mr. Campbell's Doctrine of a middle ſtate, folio, Preface, p. iv. " So that no body can tell now
" where this Over-reforming humour will ſtop, which
" has already run ſo many entirely out of Chriſtianity, for
" want of having a due regard to Antiquity, Univerſa-
" lity, and Conſent, the true ſtandard of all right refor-
" mation." — *p.* xi. " But it is enough to me that it
" was the practice within the æra of the Chariſmata;
" and I never read or heard of any that found fault
" with it then; and that, I hope, ſhall always weigh
" with me, beyond the ſentiments of any modern per-
" ſon or church." — *p.* 152. " I am perfectly indif-
" ferent what I am called, or what the generality of
" people ſay of me, ſo I have but this bleſſing of
" God, to believe, live, and practiſe according to the
" ſtandard of the Primitive church of the firſt ages."
— *p.* 153. " Therefore let us cenſure the Papiſts
" with

" with judgment and in equity, according to the law " and the teſtimony, the Holy Scriptures and the con- " ſentient tradition of the illuminated ages. Let us " vie with the Papiſts with a holy emulation in all the " Primitive doctrine, diſcipline, worſhip, and go- " vernment, acknowledged, received, and practiſed by " them, and let us lay aſide and leave out all their " unlawful additions, and ſupply their defects. Let us " verily and indeed reform their perverſions, innova- " tions, and abuſes in our ſelves; and not ſit down " contentedly with the aſſumed ſpecious name of refor- " med, without the thing." — *p.* 236, 237. " Now " to apply what has been ſaid upon this ſubject. If it is " thus abſolutely and indiſpenſably neceſſary to hold " faſt the Old and Original Divine doctrines, inſtitu- " tions, and the traditions of the holy apoſtles, which " they were taught by their Divine Maſter, and which " were brought to their remembrance and explained to " them by the Holy Ghoſt; and which the apoſtles by " vertue of the heavenly unction taught and committed " to their ſucceſſors, without mixture, alteration, or " perverſion, pure and entire, and that even the being " bleſſed with the Chariſmata, the being endowed with " the gifts of the Holy Ghoſt, the being anointed by " him, did not allow, far leſs empower, any apoſtle " and much leſs any ſubſequent governour of the church, " nor indeed all the apoſtles collectively met together, " far leſs any governours who have ſucceeded them, how- " ever lawfully, canonically, and uninterruptedly they " be inveſted with their powers, to alter any one ſingle " iota or tittle of the divine doctrine and apoſtolical " traditions of the grand and ſacred depoſitum ſo de- " livered, without incurring an apoſtolical anathema, " dictated, pronounced, and confirmed by the power " of the Holy Ghoſt: Then it follows, 1. That it is " the indiſpenſable duty of all who profeſs themſelves " chriſtians, to be exceeding careful, as they tender the " ſalvation of their own ſouls, to examine all doctrines " which are offered to their belief, as the apoſtolical " faith, carefully, diligently, impartially, and duly,

" and

" and that they be well aſſured from good and ſolid " grounds that they are ſuch, that they belong to the " grand and ſacred depoſitum, before they receive and " embrace them as ſuch. And when they are fully " ſatisfied that they do belong to and are part of the " grand depoſitum, it is their duty and intereſt to give " immediate aſſent to them, however long they have " been forgotten, neglected, or however contrary they " prove to be to the regnant principles, doctrines, or " uſages of the place or time in which they live. 2. " That any man, ſet of men, or ſubſequent governours " of the chriſtian church, however dignified or diſtin- " guiſhed, however lawfully, canonically, or uninter- " ruptedly they become ſuch, by outward conſecration or " ordination, do moſt certainly commit a very heinous " ſin, if they claim a power either *jure divino* or any " other way, of either enlarging or curtailing, of ad- " ding to or ſubtracting from, the originally delivered " and received divine doctrines, inſtitutions, and apoſto- " lical genuine traditions of the grand and ſacred de- " poſitum of the chriſtian church, according to their " pleaſure. Nor doth it at all mend the matter, if " they pretend to ſtamp divine authority upon their in- " novations, uſurpations, additions, ſubtractions, or " perverſions of any ſort. 3. I take it to be a very " aggravating circumſtance of the ſin of any ſuc- " ceſſors of the apoſtles, or of any ſubſequent gover- " nours of the church, if after they have innovated " upon the originally delivered and received grand and " ſacred depoſitum, they endeavour to bind the whole " chriſtian world down to their innovations under the " pain of damnation. — 4. Since the communion of " Saints, an article of our common creed, cannot be " maintained, without a ſtrict adherence to and a hold- " ing faſt the original doctrine and inſtitutions of our " Bleſſed Lord, as delivered to his apoſtles, and by " them to the church, this at once cuts off all doctrines, " inſtitutions, and traditions, which the church did not " thus receive, all which Chriſt did not deliver to his " apoſtles, and which was not by them committed to

" faith-

" faithful men who ſhould be able to teach others alſo. " And conſequently any man, ſet, body, or ſociety of " men, or church, which doth not maintain this grand " and ſacred depoſitum, pure, uncorrupted, and unal- " tered, in its eſſential, primitive, or original ſimplicity, " or which perverts it, cannot be ſaid to maintain " the true communion of Saints, nor to be in com- " munion with thoſe who maintain it in its original " primitive purity and ſimplicity." — *p.* 251. " By " the Teſtimony now under the Goſpel I underſtand " the univerſal, uniform, harmonious, agreeing tradi- " tion of the illuminated Fathers of the firſt ages of " the chriſtian church: Which I think is ſufficient to " determine us in the apoſtolical bye-laws, uſages, rites, " in the ſubſtance of forms, and in modes of divine " worſhip, and moreover in explaining, expounding, " or interpreting the written word of the law." — *p.* 252. " And farther by this we may alſo clearly ſee, " that ſuch traditions, as were thus delivered and known " to many witneſſes, and by them conveyed down to " poſterity who had the power of teaching committed " to them by commiſſion, I ſay, that ſuch traditions " ought to be received, believed, and taught, and " practiſed, as being obligatory. And farther, the " above mentioned caution being duly obſerved, I do " not ſee how any particular national church can regu- " larly, if ſafely, take upon herſelf to diſuſe or to " diſcharge any ſuch tradition of the Catholick or Uni- " verſal church, as can bear the teſt of the above men- " tioned caution, and which comes recommended by " the agreeing teſtimony of the early and illuminated " Fathers; for although diſcipline be confeſſedly in the " power of the church, yet the diſuſing or diſcharging " any truly Apoſtolical Tradition, unleſs it were by a " truly General Council freely met, and acting freely, and " which is compoſed of members who are illuminated " ſingly, ſeems to me to be at leaſt a ſtraining of " that power to the full height of what it can bear, " and *ſummum jus eſt ſumma injuria.* And whatever " apology ſuch deciſion of a particular or national

" church

" church may afford her ſubjects for not practiſing ſuch " traditions after ſuch a deciſion, it can never juſtify " their not taking all the lawful and dutiful methods " poſſible of petitioning their governours to reſtore to " them ſuch traditions, and leaves their governours " without apology if they refuſe it; nay and will " juſtify the ſubjects in joining themſelves, when they " may with ſafety to Catholick principles, to ſuch other " communions as are more Catholick. For as the Ca- " tholick or Univerſal church, which does not take it's " denomination from numbers of individuals, but from " it's orthodoxy in doctrine in a ſtrict adherence to " the grand depoſitum and to the purity of doctrine, " worſhip, government, and diſcipline of the firſt, " pureſt, and illuminated ages, is the body, of which " every particular national church, however orthodox, " is but a member, and hath no power or privilege " but by vertue and in right of that memberſhip; and " as the ſtandard of Catholiciſm is fixed in a perfect " harmony and agreement with the grand depoſitum, " contained in the Holy Scriptures, as underſtood, ex- " plained, interpreted, or expounded by the agreeing " teſtimony of the early and illuminated Fathers: ſo it " muſt be a very unapproveable, nay ſinful exerciſe of " the power of diſcipline, if it is employed in diſcharge- " ing any catholick, apoſtolical, primitive, well vouched " tradition, or ſignificant material uſage, practiſed in " it's infant purity." — *p.* 319. " I ſhall conclude " with a few texts of holy ſcripture, which do evidently " ſhew that the old ways are the beſt, and therefore " that Whoſoever doth pretend to innovate upon Old " chriſtianity, is undoubtedly to blame; and therefore " alſo it is the duty of all to enquire diligently after " Primitive Chriſtianity, and having found it, to pro- " feſs it and practiſe it."

Mr. Collier's reaſons for reſtoring, &c. p. 32. " Now " that the authority of the Primitive church may claim " preference to that of the Moderns, is ſufficiently clear. " The firſt ages were times of zeal and knowledge, of

" diſin-

" diſintereſtedneſs and courage, of miracles and mar-
" tyrdom. The Fathers lived neareſt the Apoſtles, and
" ſome of them converſed with them. From this cir-
" cumſtance they had the advantage of traditionary ex-
" poſitions. They muſt be beſt acquainted with the
" proverbial expreſſions of the Jewiſh nation, with the
" cuſtoms to which the Scriptures allude, with the force
" and phraſeology of the language: to which we may
" add, extraordinary illumination and ſupernatural
" effuſions of the Holy Spirit were not uncommon in
" the firſt ages. And as for matters of government,
" worſhip, and ceremonies, the Ancients have ſtill a
" farther claim to regard; for here the apoſtles prac-
" tice, and that of their immediate ſucceſſors, was an
" evidence of their approbation, and the beſt comment
" on their writings." — *Id. defence of the reaſons, p.* 90.
" Before I undertake a reply, I muſt premiſe, that the
" practice of the Univerſal church is a ſufficient reaſon,
" and ſuperſedes the neceſſity of any other." — *p.* 99, 100.
" Now that a uſage neither condemned, nor, as we have
" reaſon to believe, unprecedented in Scripture; practiſed
" in the Apoſtolical age, in the ages of miracles and reve-
" lation; not forgotten in an article of the creed; never
" cenſured inſignificant, unleſs by the heretick Aërius;
" apparently the cuſtom of the church in S. Auguſtin's
" time, and ſo continued till the ſixteenth century:
" That an uſage thus circumſtantiated to advantage,
" thus guarded by preſcription and authority, may be
" ſet aſide by a particular church, unpretending to
" ſupernatural gifts, and ſo remote from the riſe of
" chriſtianity, is farther than I can diſcover." — *Id. Vindication of the reaſons and defence, part* 1. *p.* 2, 3.
" As to the matter in hand the Defender's perſuaſion is
" this: 1. Where there is any plain oppoſition between
" Scripture and Tradition, there the Scripture muſt be
" followed. 2. That no ſuch plain contradiction is to
" be found, where Tradition appears early and gene-
" ral. 3. That Tradition is neceſſary to explain ſome
" paſſages of Scripture, where the ſenſe is not clear
" and indiſputable: And that without this ſupplemen-

" tal

" tal aſſiſtance, neither the neceſſity of Infant-baptiſm, " nor the obligation to keep Sunday, can be made out. " 4. That without Tradition we cannot prove the " Old and New Teſtament the word of God. 5. " That where the Tradition for chriſtian worſhip is " equally early and general with that which vouches ſome " part of the Canon of the New Teſtament, there the " ground and original of ſuch worſhip muſt be allowed " the ſame credit: For where the atteſtation is equal, " the authority muſt be ſo too." — *Id. Vindication of the reaſons and defence, part* 2. *p.* 14. " Whether thoſe " who direct their worſhip by the practice of the four " firſt centuries, can fairly be called new reformers, the " reader muſt judge." — *p.* 72. " I deſire to know, " what authority any Particular ſociety of chriſtians of " the ſixteenth century had to deſert from the cuſtom of " the Univerſal church, from early and more enlightened " ages, and which, as our author obſerves, were *better* " *guides, as being much nearer the fountain's head*, than " thoſe ſo long behind them? And if they had no " good warrant for ſtepping out of the old paths, the " fences of a modern conſtitution ſignify little." — *p.* 81. " That this was the practice of the Univerſal " church, S. Auguſtin is clear and deciſive. And ſince " nothing but *certain evidence* will ſatisfy our author, " here he has it. Here is the atteſtation of all Chriſten- " dom. Here is Number, Weight, and Authority " with a witneſs! And is not the practice of the Uni- " verſal church a good ground for reliance? What? " Not in thoſe early and unblemiſhed ages? In thoſe " happy times, when learning, and piety, and right " belief had ſo viſible an aſcendant?" — *p.* 164, 165, 166. " It was a maxim with Luther and his adhe- " rents, to reſign to nothing but a text of Scripture, " of which themſelves were to be the expoſitors: The " Bible was God's, but the Comment was their own. " As for Antiquity, they had no regard for it. Calvin " likewiſe was much of the ſame mind. He gives no " deference to Antiquity, and ſeems to confine the rule " of worſhip to expreſs declarations of Scripture. Theſe

" men

" men, though they diſcovered ſome errors, fell into " others. Particularly Calvin and his followers held " ſome principles very deſtructive of the publick peace. " — Knox rails upon the Emperor and our Queen " Mary. He preached up rank rebellion in Scotland, " and maintained it by principles. Beza commends " the Scots for their reſolution in riſing upon the govern- " ment. Calvin congratulates Knox for animating the " people to fight their Sovereigns. — Thus theſe re- " finers upon the Fathers maltreated the perſon of " Princes, and inſulted their authority. They preached " up the people to inſurrection and madneſs, made the " pulpit ſound a charge againſt the government, en- " lightened with gun-powder, and proved their point " with mortar and cannon. I hope Calvin and Knox, " and ſome others of their principles might mean well; " I wiſh their errors may be overlooked; but then I " cannot help ſaying, their precedent is dangerous to " follow. — I ſhould rather ſuggeſt a preference for " Juſtin Martyr and Irenæus, for the chriſtians in Ter- " tullian, for S. Cyprian, Arnobius, &c. Theſe ſhine- " ing lights were better judges of the matters now in " debate. They prayed for, honoured, and obeyed " even Heathen princes: And being pure and peace- " able, were much more likely to be directed by the " wiſdom from above. I ſay, I ſhould rather ſuggeſt " a preference for theſe Primitive Non-reſiſting Fathers, " than reſign to the novelties of the ſixteenth century, " and be governed by the tenets of thoſe men, who " in ſeveral countries turned the world upſide down, " and preſſed their reformation with fire and ſword. In " ſhort, to give theſe moderns a ſuperiority of ſenſe, " a deeper penetration, and a more guarding conſcience " than the Fathers of the ſecond, third, and fourth cen- " turies; to make them thus an over-ballance to Anti- " quity, is to have a mean opinion of thoſe learned " apologiſts, of the ſpirit of martyrdom, and the flower " of mankind. To do this is in effect to affirm, that " the river runs cleareſt at the greateſt diſtance from " the ſpring-head, and that truth is beſt diſcovered,

" when

" when ſupernatural light is withdrawn, and the aſſi-
" ſtances of heaven leaſt viſible."

Dr. Brett's introduction to his independency of the church, p. 7. " If any other matters not yet received or prac-
" tiſed in our church, ſhould be found to be of equal
" Antiquity and Univerſality, I declare it to be my
" hearty deſire that they alſo may be reſtored: For I
" am well aſſured, that from the beginning of the
" goſpel of Chriſt to the time of the council of Nice
" and long after during the fourth century, the Catho-
" lick church all over the world was united in one holy
" doctrine, diſcipline, and manner of worſhip." —
p. 8. " The practice of the church therefore at the
" time of the council of Nice is certainly beſt fitted to
" be the ſtandard for every reformation of the church.
" — Since then we have ſeen and experienced the folly
" of deviating ſo far from the Primitive plan, to gain
" thoſe who cannot be gained by any thing but the
" utter extirpation of Epiſcopacy, and Liturgy, and
" all that is not according to their own novel fancies,
" why ſhould we not entirely reſtore our liturgy to
" the Primitive ſtandard, and revive thoſe uſages — by
" returning to which we ſhall plainly lead the van for
" the introduction of Catholick unity into the church of
" Chriſt? For we ſhall then want nothing (as we now
" moſt certainly do) that is agreeable to the practice of
" the Primitive church, when a catholick uniformity
" was univerſally preſerved." — *p.* 9, 10. " The only
" means to remove this diſunion, is by every church's
" returning to a cloſer union with the Primitive church
" in doctrine, diſcipline, and worſhip: For as the church
" never was ſo ſtrictly and firmly united as in the Pri-
" mitive times, and particularly about the time when
" the council of Nice was celebrated: ——— So if
" ever the church be as firmly united again, it muſt
" be upon the ſame principles, and practices. The
" church never was united but upon the principles and
" uſages, which obtained at the time of the Nicene
" council: And we have therefore good reaſon to be-
" lieve,

" lieve, that it never can be united, but upon thoſe " principles and uſages. That church then, which " ſhall firſt reſtore all thoſe principles and uſages, may " be juſtly ſaid to lead the way to Catholick Union." — *Id. Appendix to the divine right of epiſcopacy, p.* 188. " Conſequently, there being no orthodox catholick " biſhops, who could lay a better claim to any of thoſe " ſees than themſelves; if they then, or any of their " ſucceſſors ſince, openly renounced that principle of " Lay-deprivations which made them ſchiſmatical, and " became in all other reſpects truly orthodox and " catholick, by maintaining and adhering to the doc- " trine and worſhip of the truly Primitive Catholick " and Apoſtolick church of Chriſt: they at that time, " whenſoever it was, became the true and rightful " biſhops of the catholick church in England." — *p.* 193, 194, 195. " We have nothing to do to com- " pleat our reformation and make it perfect, but to " reſtore that part of the doctrine and worſhip of the " chriſtian church which we ſtill want, to make us one " and the ſame with that which was ſettled by Chriſt " and his apoſtles, and which was extended through " all the known world at the time of the council of " Nice, until which time and longer, there was one " communion of Saints in all nations and languages, " and the chariſmata or extraordinary operations of the " Holy Spirit continued in the church. Therefore I " cannot but think it the duty of all biſhops and paſtors " of this and every other church, impartially to exa- " mine and enquire what was the doctrine and worſhip " of the chriſtian church at that time; and where they " find their own doctrine and worſhip to differ from it " in any thing which was then thought material, that " they uſe their beſt endeavours, and labour by prayers " to God and arguments to men, to get all things " reſtored agreeable to that platform. For my own " part I muſt declare, that whatever was then believed " eſſential to the chriſtian doctrine and worſhip, I be- " lieve to be ſo ſtill. Whatever was then the univerſal " practice of all churches, I am perſuaded ought to be

" ſo now. Nor let it be ſaid, what can a private " biſhop or prieſt do in this caſe? Should he diſcover " never ſo many eſſential defects in doctrine or worſhip, " his hands are ſo tied by laws and canons, that he " has it not in his power to correct the leaſt of them. " For in ſuch a caſe, that is in matters eſſential to " chriſtianity, no laws or canons can bind the con- " ſcience; for no human authority can make void the " laws of Chriſt, or give us a diſpenſation for not ob- " ſerving them." — *p.* 195. " Whatever is eſſential " to ſalvation, muſt be had, whatever hazards we run " to obtain it. And therefore if any private biſhop or " prieſt find an eſſential defect in the doctrine or worſhip " of that church, to which he belongs, and has not " means to get it amended by publick authority and " allowance, he is obliged to correct it within his own " cure, whatever danger he runs by ſo doing. And " for this reaſon, though I was ſure to ſtand alone in " the practice, I would — I would — And I would alſo " —— and I ſhall —— For I am fully convinced, " that all theſe are neceſſary, primitive, and catholick " parts of divine worſhip, and therefore that no human " authority, can aboliſh or diſpenſe with our obliga- " tion to the practice of them." — *Id. Tradition neceſ- ſary to explain and interpret the holy Scriptures, p.* 39, 40. " And therefore where we have the declaration of the " council of Nice, or of any authors contemporary with " it, or with any members of it, I conceive we may " very reaſonably depend upon their teſtimony for the " truth of an Apoſtolical tradition. The teſtimony of " the church therefore is thus far at leaſt to be eſteemed " a certain evidence of Divine or Apoſtolical inſtitutions, " and hitherto we may ſafely follow it without danger " of being led into error by ſo doing; and that which " may confirm us, that the church hitherto had not " been deceived with regard to apoſtolical inſtitutions " and practices, is her Unanimity in thoſe matters. " Whatever was held as derived from Apoſtolical autho- " rity by one church, was eſteemed as ſuch alſo by " all other churches; which could not have been, if

" there

" there had been a failure in the tradition; for error is " various, and all churches from eaſt to weſt, from " north to ſouth, from one end of the world to the " other, could never have agreed in an erroneous tra- " dition. Therefore where we find all churches agreed " in the ſame doctrines and forms of worſhip, and we " are not able to trace the beginning of them, we may " ſafely conclude that they are derived to us from the " apoſtles." — *p.* 56. " Since therefore — why ſhould " we not by making our church in all things conform- " able to the Primitive of the three or four firſt cen- " turies, deprive all our adverſaries of what denomi- " nation ſoever of this objection, which is certainly of " the moſt weight of any they have againſt us? — *p.* 57. " I cannot therefore but think thoſe are the " beſt friends to the church of England, who put her " in mind of this her purpoſe, and deſire her to proceed " in it, that her adverſaries may no longer have a " handle to charge her with acting contrary to her own " pretenſions; which objection ſhe can no otherwiſe " wipe off, than by reſtoring ſuch practices as the whole " chriſtian church obſerved as Apoſtolical traditions at " the time of the council of Nice." — *p.* 58. " I " fix upon this period, not only becauſe all the learned " allow it to have been the pureſt and moſt uncorrupt " age of the church, but alſo becauſe the chariſmata or " miraculous gifts and graces of the Holy Spirit were ſo " long undoubtedly continued in the church." — *p.* 64. " What then is to be done in this caſe? The church " of Rome is become corrupt and abominable by her " many ſuperſtitions and idolatrous worſhip: The " Greek church is alſo tainted with the like corrup- " tions: The Reformed abroad, both Lutherans and " Calviniſts, and our Diſſenters at home, have rejected " the epiſcopal ſucceſſion, and ſet up a new order " of preſbyters independent of biſhops, and thereby " deprived themſelves of a valid miniſtry, to which " they have added alſo divers errors: And the church " of England, though ſhe has retained the epiſcopal " ſucceſſion, and thereby preſerved a valid miniſtry,

" has nevertheleſs out of her complaiſance to the Re-
" formed abroad and her Diſſenters at home, rendred
" her reformation defective in divers material points."
— *p.* 65, 66. " Upon this occaſion I cannot but think
" it my own duty, which by the grace of God I am
" reſolved to ſtick to, to put in practice the rule of
" Vicentius Lirinenſis before mentioned, and to behave
" my ſelf as he directs me to do when the whole church
" is overſpread with error: That is to *cleave cloſe to An-*
" *tiquity*, and to chooſe ſuch doctrines and practices as
" I find to have been believed and practiſed *in all places*,
" *at all times*, *and by all the Faithful*.. Now the
" teſtimony of the Fathers being from the moſt early
" ages, and ſo proceeding downwards, is a certain evi-
" dence of what has been delivered and practiſed *at all*
" *times*, and from one age to another. The teſtimony
" of different Fathers living at diſtant parts of the
" church, as where one Father lived in the Eaſt, and
" another in the Weſt, and both give teſtimony to the
" ſame faith and practice, but above all the Liturgies
" of ſeveral countries, and the teſtimonies of General
" Councils, are certain evidence of what was done *in*
" *all places*. And when it does not appear, that ever
" any one of the Faithful, any perſon who has been
" reputed to live and die in the communion of the
" Catholick church, has oppoſed any ſuch belief or
" practice, then we may be convinced that it has been
" alſo the belief and practice of *all the Faithful*." —
p. 123. " Conſequently the unanimous teſtimony of all
" the Liturgies may be eſteemed an infallible teſtimony
" of the whole chriſtian world." — *Id. diſſertation con-*
cerning the ancient liturgies, *p.* 23. " Where any liturgy
" has a particular rite peculiar to itſelf, it is evident
" that rite wants Univerſality and Conſent; and where
" it wants the teſtimony of the Ante-Nicene Fathers, it
" alſo wants Antiquity, conſequently it fails in all the
" particulars requiſite to an Apoſtolical tradition. But
" where all the Liturgies agree, there is plainly Univer-
" ſality and Conſent; and where that agreement may be
" alſo proved by the teſtimony of the Ante-Nicene Fa-

" thers,

" thers, there is Antiquity alſo: And what has Anti-
" quity, Univerſality, and Conſent, has ever been
" eſteemed to be derived from Apoſtolical tradition."

Mr. Griffin's common chriſtian inſtructed, p. 4. " This
" I will ſay, that there can never be any true union
" among chriſtians, but upon Catholick principles and
" in Catholick practices, that is, ſuch wherein all chri-
" ſtians were originally united. To ſuch principles it is
" that we adhere, by which we are united to the whole
" catholick church from the beginning of chriſtianity,
" and ſhould have been owned as fellow-members by
" all the churches in the world, if we had lived in thoſe
" ages, wherein the chriſtian doctrine, worſhip, and
" diſcipline were moſt pure." — *p.* 5, 6. " Which is
" a manifeſt as well as juſt conceſſion that — that is,
" in ſhort, that the teſtimony of the Primitive church
" is a ſufficient evidence of Apoſtolical tradition in this
" caſe. And indeed it became a ſtated and allowed
" rule in ſucceeding ages of the church, for judging of
" Apoſtolical traditions, that what was believed, taught,
" or practiſed by the Univerſal church from the begin-
" ning, or by all chriſtians always and every where,
" was a tradition derived from Apoſtolical authority."
— *p.* 6, 7. " The truth is, we plead for no traditions,
" but ſuch as are well atteſted to have been of Apoſto-
" lical original; we reject all traditions whatſoever,
" that contradict the holy Scriptures of the old and new
" Teſtament; we affirm, that whatever tradition con-
" tradicts the holy Scriptures, cannot be of Apoſtolical
" Original, and that it is impoſſible for a tradition
" truly Apoſtolical to contradict the Holy Scriptures."
— *p.* 60. " If we muſt not believe the Ancient chri-
" ſtians concerning the facts of our religion, which they
" were capable of knowing, when they are unanimous
" in their teſtimony, we muſt ſeek out for new evidence
" of our religion itſelf, and lie open to endleſs innova-
" tions and errors." — *p.* 77. " It being therefore a
" thing univerſally practiſed, of which there never was
" any doubt in the church, and of which no beginning

" can be aſſigned later than the apoſtles; it muſt of " neceſſity have been from the beginning delivered to " the church by the apoſtles." — *p.* 82. " The ſtate " of the church at the time of the council of Nice is " generally eſteemed to be the true ſtandard of Refor- " mation." — *p.* 92, 93. " There are two propoſi- " tions which I think may be maintained againſt any " opponent; firſt, That the Univerſal church or main " body of chriſtians for the firſt four or five hundred " years, never was united in any error; the ſecond, " That the unity of the church, as a chriſtian ſociety, " can never be reſtored or maintained, but upon catho- " lick principles and catholick practices, that is, ſuch " as were profeſſed and practiſed by the Univerſal church " at all times, whilſt her communion remained pure and " undivided." — *p.* 103. " I think the ancient litur- " gies, which all agree in this manner of conſecration, " may juſtly be allowed to give evidence to an higher " antiquity than the third century. However, if there " had been no teſtimonies produced earlier than the " third century, yet there being not ſo much as one " teſtimony to be found to the contrary either before or " after, the ancient liturgies all agreeing in this man- " ner of conſecration with the writings of the Primitive " and Catholick Fathers, are a full evidence that the " practice was then Univerſal; and it's being Univerſal " in the third century is a demonſtrative proof in this " caſe, that it was a truly Catholick and Original " practice, delivered to the church at firſt by the " apoſtles."

I conclude theſe Extracts with a large one from a ſermon of Biſhop Beveridge, which is ſo full to my pur- poſe, that it is alone a ſufficient vindication of the fore- going Collection of Devotions. The ſermon was preached and publiſhed in Latin; but what relates to our preſent purpoſe, I have tranſlated as follows.

" A SERMON before the CONVOCATION,
" held by the Biſhops and Clergy of the Province of
" Canterbury, preached in Weſtminſter Abbey on
" the 21ſt of December 1689.

" By William Beveridge, Archdeacon of Colcheſter.

" *Let the old cuſtoms prevail.* Council of Nice, canon 6th.

" 1 Cor. xi. 16. *But if any man ſeem to be contentious,*
" *we have no ſuch cuſtom, neither the churches of God.*

—— " ſo that all things are directed according to his
" divine will revealed to us in holy ſcripture, for that
" thoſe ſacred books are the chief rule, by which all
" eccleſiaſtical controverſies are to be decided, is a point
" agreed between us and our brethren who diſſent from
" us.

" Now if we conſult thoſe ſacred oracles, we ſhall
" indeed find in them all things neceſſary to the attain-
" ment of eternal ſalvation; but we ſhall not meet with
" much relating to the external polity of the church,
" much leſs to every rite which neceſſarily belongs to
" it. For theſe God left to be ordered by each parti-
" cular church, according to thoſe general rules, which
" himſelf delivered in the holy ſcriptures for that very
" purpoſe: ſuch as, Let all things be done decently and
" in order; Let all things be done to edification; and
" others of the ſame kind, with which the rites obſerved
" by our church exactly agree.

" But what if a diſpute ariſe concerning any rite be-
" tween two provincial churches, or different members
" of the ſame province? Have we no precept, no ex-
" ample in the holy ſcriptures, by which it may be
" decided? Yes, we have an example, and ſuch an
" one as has likewiſe the force of a precept; becauſe it
" is propounded by the Holy Spirit of God, and de-
" livered in the ſacred writings for that very purpoſe,
" that it might be univerſally obſerved. But that I
" may not ſeem to take this for granted, it will be

" proper to give a ſhort expoſition of the text, and to " ſhew that my aſſertion flows from it; this I ſay will " be proper on many accounts, but more eſpecially be- " cauſe nothing can be of greater uſe than the rule I " mentioned, nothing more neceſſary to be obſerved in " all ſuch kind of controverſies, as thoſe are which are " to be diſcuſſed by this holy ſynod.

" In the firſt place therefore let it be obſerved, that " among thoſe who diſturbed the new-founded church " of Corinth, there were ſome who contended, that in the " publick congregations men ought to have their heads " veiled or covered, but that women ſhould be unveiled " or uncovered. Againſt this rite, which ſome people " at that time began to introduce, the apoſtle argues at " large in this chapter, and demonſtrates that the con- " trary cuſtom ought to be univerſally obſerved. Firſt " he argues from divine teſtimony, not directly indeed, " but conſequentially, — and then he urges another " argument taken from the law of nature and the com- " mon conſent and cuſtom of mankind. — But in the " laſt place he produces his cleareſt and ſtrongeſt argu- " ment, which he expreſſes in theſe words: *But if any* " *man ſeem to be contentious, we have no ſuch cuſtom, nei-* " *ther the churches of God.*

" Which is the ſame thing as if he had ſaid, — " There is one argument yet remaining, which both I " and all chriſtians muſt neceſſarily allow to be deciſive; " and that is, that we have no ſuch cuſtom, neither " the churches of God; but the contrary cuſtom has " prevailed both with us and all the other churches of " God. ———

" For which reaſon S. Theodorit ſays, *this argument* " *is ſufficient to ſilence even the moſt contentious.* For the " apoſtle ſhews, that theſe things appeared to be ſo not " only to him, but to all the churches of God; ſo that " he who acted contrary thereto, oppſed *the univerſal* " *church*, as Theophylact, and before him S. Chryſo- " ſtom, obſerved upon the place.

" Theſe words of the apoſtle thus briefly explained, " ſet before us a ſure and ſafe method of proceeding in

" our

" our examination of all queſtions of this kind; namely, " that if any rite uſed by any provincial church be con- " troverted, we are diligently to enquire what all the " other churches think of it, and whether it be uſed by " them alſo. And that this may the more clearly ap- " pear, it is to be obſerved, that through all ages from " Chriſt's death, many provincial churches have been " conſtituted over almoſt the whole earth, all which " collected together make up that one church, which for " that reaſon we commonly call the Catholick or Uni- " verſal church; which comprehends in it's notion, not " only the churches which exiſt at one and the ſame " time, but likewiſe all the churches that ever exiſted " from the beginning.

" Now all theſe churches of all ages have always " agreed in the neceſſary articles of faith. But as to " rites, they partly belonged and were peculiar to par- " ticular churches, and partly common to all. The " rites which belonged to this or that particular church, " might by the ſame church at it's pleaſure be aboliſhed " or retained, and might alſo be admitted or refuſed " by others. For they are of an indifferent nature, and " therefore have no force but what they receive from " that church, by whoſe authority they are eſtabliſhed. " But as to the rites which were always common to the " Univerſal church, that is to all churches through all " ages, or which is the ſame thing, to the greateſt part " of them; the ſame ought to be obſerved even now " by every particular church. For indeed it is not in " the power of any particular church to reject the rites " obſerved by the Univerſal church, or to obſerve thoſe " which ſhe has rejected. If any church does either of " theſe things, it is Schiſmatical, dividing itſelf in that " particular at leaſt from the body of Chriſt. For that " any church be rightly conſtituted, and ſo as to become " a ſound branch of the Catholick church, it is neceſ- " ſary that it conform itſelf to her, as far as may be, " and exactly obſerve her diſcipline and rites, as well as " embrace her doctrine. Now that I may not ſeem raſh " in what I have ſaid, I will confirm it with the fol- " lowing arguments. " The

" The firſt of which we are ſupplied with from the " words of the text. For the church of Corinth was a " provincial church, into which ſome perſons had en- " deavoured to introduce a new rite. Of which the " apoſtle being informed, he argues in this place againſt " that rite, and proves that it ought by no means to be " admitted by that church. And his laſt and principal " argument he takes from the cuſtom of the Univerſal " church, as was before obſerved, and founds his con- " cluſion upon this aſſertion, that all other churches had " no ſuch cuſtom, but practiſed the contrary. *But if* " *any man*, ſays he, *ſeem to be contentious, we have no* " *ſuch cuſtom, neither the churches of God.* In which " words he argues in this manner.

" That which is contrary to the cuſtom received " by all other churches, ought not to be admitted " by the church of Corinth:

" But this is contrary to the cuſtom received by " all other churches:

" Therefore.

" Now if the church of Corinth had not been obliged " to conform itſelf to all other churches, and obſerve " their rites, this argument of the apoſtle had been of " no weight and force. For upon this hypotheſis, that " rite might have been admitted by that church, though " it was contrary to the cuſtom received by all others. " And then the major propoſition had been falſe. But " that the apoſtle argued juſtly and conſequentially, is " out of all manner of queſtion. For in writing theſe " words he was aſſiſted by the Spirit of God himſelf, " which is the higheſt reaſon: So that he could neither " deceive nor be deceived, either in the argument itſelf " or in the manner of arguing. And therefore even " the higheſt reaſon requires, that every ſuch church as " that of Corinth was, that is every provincial church, " ſhould exactly obſerve the rites of all other churches

" or

" or of the Univerſal church. For if any church does " not obſerve them, ſhe is by this ſame infallible argu- " ment proved guilty of the greateſt error and of ſchiſm. " Nor is it poſſible for her to defend herſelf upon any " pretence. For ſince God himſelf dictated this argu- " ment to the apoſtle, it neceſſarily follows from hence, " that it is the will of God himſelf, that every pro- " vincial church ſhould conform to the Univerſal, and " alſo that we ſhould always make uſe of this method " of arguing, which we are taught by him himſelf, to " determine controverſies of this nature.

" Again, the ſame thing appears from the very " nature and notion of the church. For the church in " general ſo called *is one large ſociety or congregation of* " *men profeſſing the faith of Chriſt, whereſoever diſperſed* " *over the whole earth; of which church all and ſingular* " *the provincial churches are ſo many parts.* Now in all " ſuch ſort of ſocieties, every part ought to agree with " it's whole, and the leſſer part conform to the greater. " This the voice of reaſon, this the law of nature " teaches, this the common conſent of mankind declares " to be neceſſary. Therefore if any thing be conſtituted " by the greater, much more by the greateſt, part of " any ſociety; the remaining part is obliged to the " ſame, and muſt neceſſarily obſerve that thing, if it " would continue a member, and enjoy the privileges of " that ſociety. For as this rule takes place in all ſo- " cieties of whatever kind they be, much more ought " it to do ſo in the church, which ſhould be the moſt " regular and beſt governed ſociety of all.

" To apply this: Chriſt himſelf is the head of this " great body, which is called the Univerſal church, and " he diffuſes his Spirit equally through all the branches " thereof. This idea or notion of the church the apoſtle " explains in his epiſtle to the Epheſians and many " other places. Since therefore the Spirit of Chriſt " himſelf is diffuſed through all his members, and " leads and governs them; whatever is done by all " theſe members, is rightly aſcribed to the Holy Ghoſt " himſelf. For though every particular member may

" perhaps

" perhaps have ſomething human in them, yet what " all have always jointly done, can hardly proceed from " any other author, than the common (if I may ſo " ſpeak) principle of them all, namely from the Di- " vine Spirit, by whom they are all actuated in com- " mon; and therefore it cannot but be neceſſary to be " obſerved, as far as may be, by every one even of the " preſent members.

" The next argument upon this queſtion we ſhall take " from the Apoſtolical inſtitution of all ſuch rites, as " were obſerved by the Univerſal church. For that " whatever the apoſtles at the firſt ſettlement of churches " delivered to them to be obſerved, is neceſſary to the " right conſtitution of them, is beyond all manner of " doubt. For otherwiſe ſomething ſuperfluous might " have been inſtituted by them: which cannot be " charged upon the apoſtles, becauſe they inſtituted " nothing in the church, but what was committed to " them by divine authority. Now as all chriſtians are " perſuaded of the truth of this, they have in nothing " agreed more than in this, that the Apoſtolical inſti- " tution of churches is the rule and pattern, by which " all particular churches even in theſe days ſhould be " conſtituted: So that no conſtitution of any church " can be called right, unleſs it exactly agrees with it. " But from this conceſſion it follows, that no particular " church is rightly conſtituted, unleſs it obſerve all the " rites of the Univerſal church. For whatever rites " have been obſerved by her through all ages, could " not be inſtituted but by the apoſtles. For by what " means can it ſeem poſſible to any one, that all the " churches, diſperſed far and wide, ſhould every where " agree in the ſame rites, unleſs they had received them " from the apoſtles together with the faith?

" It is certain, that the apoſtles travelled through " almoſt all regions, and planted churches in each of " them: It is certain, that they were all led by the " ſame Spirit: It is certain laſtly, that their deſire was " that uniformity ſhould be preſerved in all churches. " And therefore it cannot ſeem ſtrange to any one, that

" they

" they ſhould inſtitute the ſame rites every where: It
" would rather have been a wonder, if they had done
" otherwiſe. Now if theſe general rites were not inſti-
" tuted by the apoſtles themſelves, from whence
" could they be derived to all churches every where,
" disjoined from each other by ſo large a diſtance of
" place? from General councils? for that is the only
" thing which remains to be ſaid. For that they were
" inſtituted either by the Apoſtles or by General coun-
" cils, is unavoidable; as S. Auguſtin obſerves in his
" epiſtle to Januarius, ſaying, *Thoſe things which we*
" *practiſe, though not written, but delivered by tradition,*
" *which are indeed obſerved over all the earth, are to be*
" *retained, as being appointed and conſtituted either by the*
" *apoſtles themſelves, or by great councils, whoſe authority*
" *in the church is of the greateſt advantage.* But now in
" this place we are arguing only for ſuch ſort of rites,
" as were obſerved by the Univerſal church, even be-
" fore General councils began to be held, and which
" therefore could not be inſtituted by them. It remains
" therefore, that they can be referred to nothing but
" apoſtolical inſtitution, according to that noted rule of
" the moſt learned Father, *Whatever is held by the Uni-*
" *verſal church, and was not inſtituted by councils, but has*
" *been always retained, is moſt rightly believed to have*
" *been delivered by no other than Apoſtolical authority.*
" Since therefore to the right conſtitution of any parti-
" cular church, it is neceſſary that the rites inſtituted
" by the apoſtles ſhould be retained by it; and ſince
" all the rites of the Univerſal church were inſtituted
" by the apoſtles themſelves; no one can doubt, that
" the obſervation of them is neceſſarily required to the
" right conſtitution of every particular church.

" And this is the ſentiment not of me alone, but it
" is and always was the common opinion of all, eſpe-
" cially the ancient chriſtians; as appears from this,
" that if formerly any controverſy aroſe concerning any
" eccleſiaſtical rite received by any particular church, it
" was always the method to enquire into the practice and
" conſtant cuſtom of the Univerſal church, and there-

" upon

" upon to form a judgment. Examples of this occur " frequently, of which we ſhall give but one at pre- " ſent. The Primitive church, you know, was a long " while diſturbed with that hot diſpute about the time " when Eaſter ſhould be obſerved. For the Aſiatick " church contended, that it ſhould be celebrated with " the Jews upon the fourteenth day of the moon, on " whatever day of the week That happened. But all " other churches were not wont to break their faſt, and " celebrate that feſtival, on any other day but Sunday, " the day of our Lord's reſurrection. This controverſy " ſubſiſted a great many years, till at laſt it was " brought before the Univerſal Synod held at Nice. " Where it was proved, that all other churches beſides " the Aſiatick, had been uſed to obſerve that feſtival " on the Lord's day; *and for this cauſe* all the Fathers " aſſembled in the Synod, thought it juſt and right, that " the Aſiatick church likewiſe ſhould celebrate it on the " ſame day; as his moſt ſacred majeſty the Emperor " Conſtantine expreſly affirmed in his epiſtle to the " churches. From whence it appears, that the Nicene " Fathers oppoſed the Aſiatick church with the ſame " argument, as S. Paul made uſe of againſt the church " of Corinth, taken from the cuſtom of all other churches. " The ſame argument was likewiſe uſed by S. Cyprian " againſt Novatian, and by S. Auguſtin againſt the Do- " natiſts, as alſo by S. Epiphanius againſt all ſorts of He- " reticks as well as Schiſmaticks, condemning all thoſe " as guilty of hereſy, who departed either from the " Doctrine or Diſcipline of the Univerſal church.

" But there would be no end, if I ſhould only name " all the Councils and Fathers, who have made uſe of " this argument; and from whom for that reaſon our " propoſition may fairly be inferred. For this argu- " ment, which was always uſed by the Catholick church, " ſuppoſes it to be an acknowledged truth, that it is " right and proper at leaſt, that all her rites ſhould be " every where obſerved.

" We have been the more large in proſecuting this " argument, becauſe it ſhews us the beſt and readieſt

" way

" way of ſilencing, when occaſion requires, all the adver-
" ſaries of our church; even the Papiſts themſelves,
" who are wont to behave with inſolence on account of
" the name of Catholicks, which they uſurp to them-
" ſelves. For the Roman church, to whoſe faith and
" cuſtoms all the Papiſts are ſworn, has invented ſo
" many new tenets, has in late days inſtituted, and at
" this time impoſes, ſo many new rites, either unknown
" to or rejected by the Univerſal church; that in-
" ſtead of the title of Catholick church, ſhe can be
" called no other than a moſt corrupt branch of it.
" For ſhe has nothing common with the Catholick, no-
" thing with all other churches, but every thing rather
" differing from and contrary thereto, except thoſe
" things in which ſhe agrees with the church of England.

" But leaving theſe things, as not belonging to our
" preſent deſign, let us rather conſider how far what we
" have hitherto ſaid, may conduce to the right ordering
" of the buſineſs now under our hands.

" Now from the premiſes it appears how expedient
" and proper it is, that the cuſtoms and rites hitherto
" obſerved by the Univerſal church, ſhould be even
" now obſerved by every particular church. In the
" ſame manner as is uſual even among political bodies.
" For example, in this kingdom there are many cor-
" porations and other inferior ſocieties, which have
" each of them the power of making laws for them-
" ſelves and their members, but always with this condi-
" tion annexed, that nothing be conſtituted or done
" by them, *that is contrary to the ſtatutes of the kingdom,*
" *or the common,* as they call it, *law, or any old cuſtom*
" *which was introduced and has been received by the*
" *whole kingdom before the memory of man, and has thus*
" *obtained the force of a law.* In the ſame manner al-
" moſt, the Univerſal church, which is the kingdom
" of Chriſt, has her ſtatutes, written in the holy Scrip-
" tures; and ſhe has likewiſe as it were her common
" law, conſiſting of ſome certain rites: Which though
" they are not expreſly and in ſo many words com-
" manded, yet they are ſo agreeable to the general,

" if

" if I may ſo ſpeak, reaſon and deſign of them, and " of ſo much uſe in propagating and eſtabliſhing what " is inſtituted in them, that they have been always and " every where obſerved by the univerſal chriſtian world, " and therefore ſhould be obſerved now by all churches, " that would retain a true and ſolid communion with " the Univerſal church. For if any church deſtroys " any of theſe, or conſtitutes any thing contrary there- " to, from that time it will not have ſuch a cuſtom, " as all the other churches of God have. Which the " apoſtle objects to the Corinthians as a crime: And " that deſervedly; ſince it cannot be a leſs crime to " be ſure to aboliſh the common rites of the Univer- " ſal church, than to break the common law of a " kingdom. Which how great an offence it is, all " men confeſs, and ſome to their own loſs have expe- " rienced. ———

— " Beſides, all churches of all places thus aſſembled " in Provincial ſynods, have been always wont to enact " whatever canons or eccleſiaſtical laws themſelves " judged expedient and conducing to the better admi- " niſtration of publick worſhip, the word, the ſacra- " ments, and all eccleſiaſtical diſcipline, in their own " province. This abundantly appears from the fore- " mentioned acts of the councils; in which we have a " great many canons, made by particular provincial " churches as proper and peculiar to themſelves. For " though all the churches of God did religiouſly retain " the common rites of the Univerſal church, yet they " always thought it neceſſary to add others to them in " a canonical way, agreeable to the forms and cuſtoms " of that kingdom or province, in which each church " was ſituated. Otherwiſe it could hardly be, that any " provincial or national church could long enjoy peace, " or indeed ſubſiſt. ——

— " To this may be added, that nothing was more " uſual with all the churches of God, than, when " times and neceſſity required it, to change the laws " made by themſelves, to abrogate old ones, and ſub- " ſtitute others and perhaps different ones in their ſtead.

" This

" This cannot be unknown to any one, who is verſed
" in eccleſiaſtical hiſtory.

—— " If theſe things, I ſay, ſeem neceſſary to
" any one, to the ſame perſon it will appear equally
" neceſſary to admit of ſuch alterations, as he is per-
" ſuaded will conduce to thoſe ends: provided always
" that thoſe alterations be made only in ſuch things,
" as our church has conſtituted by her authority alone,
" and not in thoſe which the Univerſal church has eſta-
" bliſhed by her common law. For to lay the leaſt
" finger upon theſe on any pretence whatever, was
" always matter of conſcience to all the churches of
" God, and among them to our own. For to abro-
" gate or reject what was always and every where ob-
" ſerved, is not only altering an eccleſiaſtical rite, but
" is changing the church itſelf, and making it different
" from all the other churches of God."

I ſhould here have releaſed the Reader from theſe Extracts; but ſince I collected them, I have in Mr. Collier met with the following Propoſitions of Biſhop Hall, and an authentick account of the Great Dr. Grabe; both which are too remarkable to be omitted.

Mr. Collier's Eccleſiaſtical Hiſtory, vol. 2. p. 789.
" Hall, Biſhop of Exeter, laid down ſome *Poſtulata*,
" as he calls them, to ſuperſtruct his reaſoning upon.
" Theſe principles, which he concludes cannot be con-
" teſted, are as follows. 1. That government, which
" was of Apoſtolical inſtitution, cannot be denied to
" ſtand upon Divine right. 2. Not only a government,
" which was expreſly commanded, but that which was
" practiſed and recommended by the Apoſtles to the
" Church, ought in reaſon to paſs for an Apoſtolical
" inſtitution. 3. A government ſet up by the Apoſtles
" by divine inſpiration, was deſigned for perpetuity,
" and not only for the benefit of the age in which they
" lived. 4. The Univerſal practice of the Church im-
" mediately ſucceeding the Apoſtles, is the beſt com-
" ment both upon the practice and writings of the

" Apoſtles. 5. We ought not to entertain ſo ill an " opinion of the Holy Fathers and Primitive Martyrs " of the Church, as to ſuppoſe that they who imme- " diately ſucceeded the Apoſtles had either inclination " or hardineſs enough, to ſet up an exceptionable go- " vernment, or ſo much as to change the Kind that " they had received. 6. Suppoſing their preſumption " had been of this ſize, yet it would not have been in " their power to have carried their novelty ſo univer- " ſally through all parts of Chriſtendom in ſo ſhort a " time. 7. That Ancient records of the hiſtory of the " Church, and the writings of the firſt Fathers, are of " better authority for the Primitive form of Church- " government, than that of this laſt age. — 14. Thoſe " tenents, which in many eſſential points are new and " unheard of, ought to be ſuſpected. 15. To revolt " from the Practice of the Univerſal Church from the " Apoſtles to Calvin, and run into a modern ſcheme, can " be no leſs than a ſcandalous ſingularity." — *Id. Great Hiſtorical Dictionary, vol.* 4. " *Grabe (John Erneſt)* Doctor " of Divinity, born in Pruſſia in the 17th century, was " ſon to Dr. Sylveſter Grabe, Rector of the univerſity " at Coningſberg. Dr. John Grabe, as the learned Dr. " Hickes deſcribes him, was a moſt learned and con- " ſummate Divine. — Amongſt his plans, which he " intended to fill up and finiſh, there is one in Latin " entituled, *Eccleſiæ Anglicanæ Prerogativæ præ aliis " Proteſtantium cœtibus in praxi & doctrina ſpeciatim.* " The title of one of the chapters of this treatiſe, in " which he aſſigns one reaſon for his eſteeming the En- " gliſh Reformation, is, becauſe of the regard the " Church of England declares for the conſentient teſti- " mony of the Fathers and Catholick Tradition: His " words are, *In veneratione erga univerſalem patrum con- " ſenſum, & catholicam eccleſiæ traditionem, &c.* But " notwithſtanding his preference of the Engliſh Refor- " mation, he did not think every thing in the beſt and " moſt primitive ſituation. For after ſeveral articles of " commendation, he ſubjoins ſome *Deſiderata* written in " Capitals. For inſtance, he commends Mr. Whiſton

" for

" for inſiſting upon the precedent and cuſtoms of An-
" tiquity, and for declaring againſt the modern defects
" of particular churches, whether Roman or Reformed.
" And here the Doctor ſhews his diſlike of not mixing
" water with wine in the Euchariſtick cup, of eating
" blood and things ſtrangled, and diſcontinuing the
" ancient practice of Immerſion in baptiſm. The
" learned Dr. Hickes, his intimate acquaintance, reports,
" that he uſed to deliver his mind very freely in de-
" fence of the Ancient Catholick uſages of all churches.
" Amongſt theſe, the ſame learned Dr. Hickes (with
" his own approbation) mentions the oblation of Bread
" and Wine, and the prayer of Invocation to God the
" Father, to ſend down the Holy Spirit upon the con-
" ſecrated elements, to make them the Body and Blood
" of his Son Jeſus Chriſt to the communicants, not in
" Subſtance, but in Grace and Vertue. Dr. Grabe like-
" wiſe declared frankly for Chriſm in Confirmation, for
" anointing the ſick with oil, for confeſſion and judicial
" abſolution, for prayer for the ſouls of the deceaſed
" who die in the faith and fear of God, for the ancient
" commemoration of the Saints in the holy Euchariſt:
" And of all theſe, as the learned reporter goes on,
" there are ſhort memorandums or hints ranged under
" the *Deſiderata*. The want of theſe things Dr. Grabe
" uſed to mention as Defects in the Reformed Churches.
" And for this reaſon he lamented the alterations made
" in the Communion office, when the firſt Reformed
" Engliſh Common-prayer-book was brought under a
" review, and put in the preſent form. And to this
" ſenſe he delivers himſelf fully in his dedication of
" Irenæus to the King of Pruſſia; where taking occa-
" ſion to ſpeak of the diſagreement between the Prote-
" ſtant churches, he acquaints his Pruſſian majeſty,
" *That the only expedient to accommodate matters and bring*
" *theſe differences to an happy concluſion, is to make Pri-*
" *mitive uſage the ſtandard of the Reformation, and go-*
" *vern themſelves by the belief and practice of the ages*
" *prior to Conſtantine the Great: That this ought to be the*
" *rule with reſpect to doctrine, adminiſtration of the Sacra-*

" *ments, the hierarchy and diſcipline of the church: That*
" *where Calvin and Luther go off from this direction,*
" *they ought to be diſcarded and given up; and that*
" *where any Divines or modern authority ſtrike out of the*
" *Primitive path, and remove the ancient landmarks laid by*
" *the Fathers, we are to leave them: That an unjudicious*
" *averſion againſt the corruptions of the Roman church has*
" *carried ſome Reformers to the other extream, ſurprized*
" *their judgment, and made them undervalue Antiquity:*
" *That the beſt way to underſtand Primitive doctrine,*
" *Primitive worſhip and Government, is to conſult the*
" *Ancient Fathers, who taught and governed the church.*
" On his death-bed he communicated by our firſt Re-
" formed Liturgy, refuſing to receive by the other.
" Dr. Hickes, who adminiſtred the holy Euchariſt,
" anointed him with oil, Dr. Lee a learned phyſician
" communicating with him. And purſuant to the form
" of this firſt Liturgy, he left legacies in his will to be
" remembred in his friends prayers. And though the
" uſe is not clearly expreſt in the Will, it is ſufficiently
" hinted, and underſtood by the Legatees. And now
" a word or two of his character, as it is given by ano-
" ther learned gentleman in a letter printed with Dr.
" Hickes's diſcourſe already mentioned. He was, ſays
" he, remarkably diligent and curious in ſearching out
" the remains of the ancient hereticks, as well as of the
" orthodox; that thus examining the one by the other,
" he might be better qualified to form a right judge-
" ment of both. As to the ſettling of his religion, he
" enquired with ſincerity and exactneſs, diſcharged the
" prejudices of education, and kept his underſtanding
" well ballanced. The proſpect of ſecular advantage,
" the affection of friends and relations ſat with no
" byaſs upon his mind. He had no regard to any
" thing but evidence and orthodoxy, and nothing but
" reaſon and truth governed his choice. It was not his
" principle to act by an implicit faith, and take reli-
" gion upon truſt: No, he thought himſelf obliged to
" bring things of this nature to the teſt, and compared
" them with the originals."

The

The two following teſtimonies coming to my hands, while the foregoing were printing, I ſhall ſet them down here, without making any farther apology for their irregular introduction.

Mr. Dodwell's Treatiſe againſt Occaſional Communion, p. 11 —— 18. " So infinitely wiſer are the ſettlements " of Chriſt and his Apoſtles, as diſcoverable from the " conſentient Tradition of the next ages, than the " uncertain Reaſonings from the ſacred hiſtorical books, " at the diſtance of near ſeventeen centuries, by thoſe " who deſignedly exclude the help of that Tradition: " That very conſideration makes the hypotheſis now " mentioned far more likely than any of our pretended " new diſcoveries. Theſe principles, ſo deſtructive of " the licentious notions of occaſional communion ſo " lately introduced by our adverſaries, can hardly fail " of being Apoſtolical, though they had no other evi- " dence of their being ſo, than their being received Uni- " verſally in the next ages to the Apoſtles, and then " being fundamental to all the diſcipline that was exer- " ciſed in thoſe moſt exemplary ages. This evidence " alone far exceeds thoſe of the modern ſyſtem, fitted " to the ſingularities of each ſingle ſect, from Scriptures " far from being expreſs for the purpoſes for which they " are produced, and conjectural reaſonings from thoſe " Scriptures precariouſly taken up by the firſt celebrated " authors of the ſeveral diviſions and ſubdiviſions, with " a deſigned neglect of what might have been produced " for clearing the Apoſtles minds, from the conſentient " teſtimonies of the firſt and pureſt and leaſt exception- " able fountains of Apoſtolical Tradition. And it ought " to be allowed the force of what Tertullian (in the lan- " guage of the Roman laws) calls a Preſcription, for " ſilencing ſo weak reaſonings from the ſacred text as " thoſe are which are produced by our adverſaries, " though it's pretenſions from the Scriptures themſelves " had been no ſtronger than thoſe on which our adver- " ſaries are pleaſed to inſiſt. Thoſe earlieſt ages had " all the helps of Scripture that we can pretend to now,

" but withal far more helps for underſtanding them than " can be pretended at this diſtance. The language of " the New Teſtament itſelf was then a living language, " underſtood by Ruſticks and Mechanicks then, better " than it can be now by our moſt Learned men, who " muſt now attain it by grammars and the aſſiſtance of " authors as remote from our popular capacities as the " Scriptures themſelves. The terms of art and the cir- " cumſtances for which they are deſigned by the ſacred " writers and the Holy Ghoſt himſelf, together with " the errors alluded to and confuted by them, were then " ſo little obſcured by antiquity, that every idiot who " had only ſo much converſation in worldly affairs and " facts, as might fit him for the employment by which " he was to earn his livelihood, might then know more " of the Apoſtles deſign in every particular Scripture, " than can now be retrieved by the greateſt diligence and " ſagacity of our moſt learned Commentators. Our ad- " verſaries themſelves find how difficult it is to determine " from the Scriptures, what Government was left in the " Church by the Apoſtles, and how miſerably they are " divided in their opinions concerning it, of which it " was impoſſible for any incorporated chriſtian to be " ignorant then. So ſmall a ſhare it is of what every " chriſtian then knew, that can now be recovered by " the moſt exquiſite learning. Not now to mention the " many ways they had then for knowing the Apoſtles " minds, independent on the Scriptures, which we nei- " ther have nor can with any diligence retrieve in theſe " later ages. They had Traditional Memoirs of the " Old men, who had received their doctrine from the " Apoſtles themſelves, and early Witneſſes of thoſe " memoirs, from thoſe who in the freſheſt memory of " them travelled purpoſely to gather them before they " were forgotten. When theſe were gone, they ſtill " had living witneſſes of what had been collected by " them, and Books of ſome of them, though now loſt, " preſerving their obſervations in their own words, leſs " liable to miſtake than when their ſenſe only was con- " veyed in the words of others who might miſunderſtand

" them.

" them. Theſe advantages we, at this diſtance, cannot
" pretend to. And where all the Apoſtolical churches
" were agreed, it was hardly poſſible they could be
" miſtaken, by the demonſtrative reaſonings of Tertul-
" lian in his Preſcriptions. I need not here repeat (what
" I have elſewhere urged in my two firſt diſſertations on
" Irenæus) for proving the creditableneſs of the teſti-
" mony of thoſe firſt ages, as to their extraordinary at-
" teſtations, as well as their ordinary means for derive-
" ing traditions from the Apoſtles, far exceeding what
" our ableſt adverſaries can pretend to. It is here a very
" conſiderable advantage, beyond the unanimity of
" their atteſtation, that the doctrine now inſiſted on
" was fundamental to all the diſcipline of thoſe earlier
" ages. It is therefore very incredible, that either the
" Holy Spirit or the ſacred writers could have been
" obſcure in an affair of ſo extream importance for the
" good of the ſociety and government which had been
" ſettled by them. It is further incredible, that if the
" revelation concerning it had been clear, and deſigned
" clear to the capacities of thoſe ages who were origi-
" nally intruſted to derive it to poſterity, it could have
" been at all miſtaken by them, much more that the
" miſtake could have been then Univerſal, and that they
" could have agreed in any one way of miſunderſtand-
" ing it. Theſe things prove ſuch a miſtake very un-
" likely; I am ſure incomparably more unlikely, than
" that our adverſaries or the firſt authors of their ſeve-
" ral reſpective ſchiſms, ſhould have been miſtaken in
" their reaſonings at ſo great a diſtance in a ſtudious
" deſigned neglect of theſe beſt expedients for deriving
" apoſtolical traditions. But neither is that all that is
" conſiderable in our preſent caſe: The many divine at-
" teſtations uſual in thoſe ages in confirmation and ratifi-
" cation of the diſcipline then practiſed, are I ſhould
" think irrefragable proofs, that the diſcipline then prac-
" tiſed was indeed from God, and not grounded on any
" perſonal miſunderſtandings of thoſe who had derived
" it to them. This advantage we have of our adver-
" ſaries from this preſumption alone, for proving the

" true ſenſe of the Apoſtles beyond their conjectural " reaſonings from the Scriptures; even though our Ca- " tholick doctrine had not been mentioned in the Scrip- " tures: It might notwithſtanding have been revealed by " the Apoſtles, tho' it had not been expreſly mentioned " in the ſacred hiſtory of the New Teſtament, if it were " revealed after the writing and collecting the ſacred " hiſtorical books. And yet it might have been proved " to have been revealed by them by the topick now " inſiſted on, though it had not been written in thoſe " books which were written before the Apoſtles had " received that revelation. The hiſtory of the Acts " brings the Apoſtolical hiſtory no lower than S. Paul's " firſt captivity in Rome, ſeveral years before his own " martyrdom; which is the utmoſt period of the ſame " hiſtory, as it may be traced from the incidental paſ- " ſages of his epiſtles. The ſame epocha I take for the " utmoſt bounds of S. Peter's writings alſo, who ſuffered " at the ſame time with him, in the tenth year of " Nero, in the year of our vulgar account 64, near 40 " years at leaſt before the death of the laſt Apoſtles. " After this we have no account in the ſacred hiſtory " what was done by the Apoſtles, but what can be ga- " thered from occaſional alluſions of the Catholick Epi- " ſtles or Revelations: Our adverſaries therefore cannot " reaſon negatively from the ſilence of thoſe writings, " againſt the divine revelations that might have been " made to the Apoſtles afterwards. It is a great miſtake, " though commonly received, that all divine revela- " tions were made to the Apoſtles at one time: No, " not upon their reception of the Spirit in Pentecoſt. " That Spirit did indeed, as was promiſed, lead them " into all truth, but by ſlow degrees, and as even they " themſelves were capable of receiving it, who were " themſelves, as well as others, poſſeſſed with preju- " dices of their Jewiſh education."

Mr. Weſley's Eſſay upon the Stationary Faſts, §. 3.

" The firſt thing which I am to endeavour to ſhew, " That the Stations were inſtituted by the Apoſtles, is " plainly

" plainly deducible either from the Univerſality and An-
" tiquity of their obſervance, or from the expreſs teſti-
" mony of the earlieſt writers. And firſt, From the
" Univerſality and Antiquity of their obſervance. The
" celebrated rule of S. Auſtin has never yet been con-
" troverted, *That which is held by the Univerſal Church,*
" *and was not inſtituted by Councils, but always was, is*
" *delivered down from the Apoſtles.* The ſame in ſenſe is
" the golden rule of Vincentius Lirinenſis (as it has been
" termed for many ages) That is Apoſtolical, *which has*
" *been obſerved by all men, in all places, at all times.*
" The reaſon is plain: Whatever has been at any time
" received in all parts of the Church Univerſal, muſt
" have been inſtituted, either by ſome General Council,
" or by the Apoſtles. But if it was ſo received from the
" Beginning, before any ſuch Councils were held, then
" it could not be inſtituted by any of them, and conſe-
" quently muſt be of Apoſtolical inſtitution. —— By
" all which it appears, that the ſtations have been
" obſerved in all places by all the members of the
" Church from the Beginning. Suppoſe then there were
" no one Ancient who ſaid expreſly, that they were
" inſtituted by the Apoſtles, but only that the Church
" Univerſal had ever obſerved them: This alone would
" infer that concluſion. —— *But on the contrary,* ſays
" biſhop Gunning, *Reaſon and Experience, and the Di-*
" *rection of all Wiſe men in the Church of God, Ancient*
" *and Modern, the Houſe of Wiſdom, Councils, Fathers,*
" *and our own Church in particular, have directed and*
" *commanded us, Not to interpret Scripture in things of*
" *publick concernment to the Church's Rule of Believing or*
" *Acting, but as we find it interpreted by the Holy Fathers*
" *and Doctors of the Church, as they had received it from*
" *thoſe before them: Inaſmuch as the leaving of every man*
" *to make any thing of any text, to the oppoſing of any*
" *conſtantly-received doctrine or practice of the Church Uni-*
" *verſal, leaves all bold innovators who can but draw diſ-*
" *ciples after them, to be as much Law-givers to the Church*
" *by their uncontroulable Law-interpreting, as any Pope or*
" *Enthuſiaſt can pretend to; and hath been, and ever will*

be

" *be to the end of the world, the ground of moſt hereſies and* " *ſchiſms, brought into the world by men, who departing* " *from the ſenſe of the Church, pervert the Scriptures to* " *their own and others deſtruction.*" — *Id.* §. 4. " And " if all the governours of the Church Univerſal toge- " ther have not power to repeal ſuch, much leſs can we " allow that power to any of the governours of Parti- " cular Churches. Theſe have indeed power in things " indifferent, in things not pre-determined by an higher " authority, either to make what laws they pleaſe for " their reſpective ſocieties, or to repeal thoſe which " either themſelves or the preceding governours of " thoſe ſocieties have made: Yet, it ſeems that all theſe " Particular Churches are bound by the injunctions of " the Church Univerſal, and that theſe Members have " not power ſeparately to repeal the acts made by the " whole Body conjunctly. — To conclude this head, the " very learned and pious biſhop Andrews, one of the " moſt eminent compilers of theſe very canons, expreſly " affirms the law by which the Stations are enjoined, to " be unalterably binding. *He* (ſays the biſhop on " *Matth.* vi. 16. *Sermons, p.* 216.) *that in this place ſaith* " *When ye faſt, ſaith in another Then ye ſhall faſt, and* " *that amounts to a precept.* And again: (*p.* 224.) *Re-* " *member, it came from the Apoſtles: That it is that binds* " *us; That it is that ſets us faſt.*"

Dr. Waterland's book, intituled, *The Importance of the doctrine of the Holy Trinity aſſerted*, being but juſt publiſhed, I muſt take the liberty to add here ſome paſſages extracted from his excellent chapter concerning *the uſe and value of eccleſiaſtical antiquity*, as alſo the following citations from ſome other authors, which I beg leave to borrow from him.

Dr. Waterland's Importance of the doctrine of the Holy Trinity, p. 368. " Our moſt reverend Metropolitan " (*Archbiſhop Wake's diſcourſe before the Apoſtolical Fathers,* " *c.* x. *p.* 110.) ſpeaking of the authority of the very " early Fathers, ſums it up in theſe ſeveral particulars. " 1. *That they were contemporary with the Apoſtles, and in-* " *ſtructed by them.* 2. *That they were men of an eminent*

" *character*

" *character in the church, and therefore ſuch as could not* " *be ignorant of what was taught in it.* 3. *They were* " *careful to preſerve the doctrine of Chriſt in it's purity,* " *and to oppoſe ſuch as went about to corrupt it.* 4. *They* " *were men not only of a perfect piety, but of great courage* " *and conſtancy, and therefore ſuch as cannot be ſuſpected* " *to have had any deſign to prevaricate in this matter.* " 5. *They were endued with a large portion of the Holy* " *Spirit, and as ſuch could hardly err in what they de-* " *livered as the Goſpel of Chriſt.* 6. *Their writings were* " *approved by the Church in thoſe days, which could not* " *be miſtaken in it's approbation of them.*" — *p.* 369. " It " appears then to be on all hands agreed, that thoſe " moſt early Fathers are competent witneſſes of the " doctrine of the Church in their days; nay, and of " the doctrine alſo of Chriſt and his Apoſtles, to whom " they immediately ſucceeded: — The like may be " ſaid in proportion, and in a lower degree, of the " writings of Juſtin Martyr, Athenagoras, Irenæus, " and Clemens Alexandrinus, who tho' the lateſt of the " four, yet teſtifies of himſelf, that he had received his " doctrine from ſeveral diſciples of the very chief Apo- " ſtles, who had truly preſerved the Tradition of the " bleſſed doctrine as coming directly from the holy Apo- " ſtles, Peter, James, and Paul." — *p.* 371. " All " kinds of evidences are of uſe, which can bring us any " light as to what the doctrine of the church was in the " beſt and pureſt ages: And when we are once advanced " ſo far as to come to any certainty about that Fact, " then we have ground whereon to ſtand, and can build " our argument upon it." — *p.* 372, 373. " While " the churches were all unanimous in the main things " (as they were in Irenæus's time and Tertullian's, " and for more than a century after) That very Unani- " mity was a preſumptive argument that their faith " was right, derived down to them from the Apoſtles " themſelves. For it was highly unreaſonable to ſup- " poſe, that thoſe ſeveral churches, very diſtant from " each other in place, and of different languages, and " under no common viſible head, ſhould all unite in the

" ſame

" ſame errors, and deviate uniformly from their rule at " once. But that they ſhould all agree in the ſame " Common Faith, might eaſily be accounted for, as " ariſing from the ſame Common cauſe, which could be " no other but the Common delivery of the ſame uni- " form faith and doctrine to all the churches by the " Apoſtles themſelves. Such Unanimity could never " come by chance, but muſt be derived from one com- " mon ſource; and therefore the Harmony of their " doctrine was in itſelf a pregnant argument of the " Truth of it." — *p.* 375, 376. " Only thus far they " might argue in after times (upon a ſuppoſition that " their faith could be proved to be the ſame as in " the former ages) that ſince their doctrine was ſtill that " very doctrine, which the churches held while they " were Unanimous and had admitted no Breaks, there- " fore it is ſuch as was from the Beginning in the church " of Chriſt. In this manner we can reaſon even at this " day, and can thereby make Irenæus's and Tertullian's " argument our own; provided we have firſt proved, " that the faith we contend for, is the very ſame that " obtained in the churches of that age." — *p.* 380. " The admitting ſuch a ſecondary proof in this caſe, is " not derogating from Scripture authority, but is con- " firming and ſtrengthening it in more views than one: " As it is accepting the ſame kind of proof here, which " we accept in another caſe with reſpect to the Canon of " Scripture; and as it is corroborating the Scripture " account of the chriſtian faith with collateral evidences, " both to illuſtrate and inforce it." — *p.* 401, 402. " If it be ſaid, that common chriſtians at leaſt can reap " no benefit from Antiquity, nor make any uſe of it; " that will not be reaſon ſufficient for throwing it aſide, " ſo long as the Learned may. But even common " chriſtians do enjoy the benefit of it, if not at firſt " hand, yet at the ſecond, third, or fourth; and that " ſuffices here, as well as in other caſes of as weighty " concernment. How do they know, for inſtance, that " Scripture is the word of God? They know it imme- " diately or proximately from their proper guides, or

" other

" other inſtructors; who in the laſt reſort, learn it from " the Ancients. So then ordinary chriſtians may thus " remotely have the uſe of Antiquity (not to mention " other nearer ways) with reſpect to the ſenſe of Scrip- " ture, as well as with regard to it's authenticity." — *p.* 448, 449. " It is remarkable of Socinus, who con- " temned Tradition and all the Ancients, undertaking " to coin a New religion from Scripture Alone; I ſay, " it is remarkable of him, that when he found that his " diſciples would not ſubmit to worſhip Chriſt, after all " he could bring from Scripture to perſuade them to it, " he reminded them of the Ancient and Univerſal " practice of Saints and Martyrs, as an argument to " prove that ſuch was the ſenſe of Scripture. (*ad Matt.* " *Radec. Epiſt.* 3. *p.* 391.) An argument which, if he " had uniformly attended to it, ought to have given " ſome check to his moſt exorbitant wantonneſs and " ſelf-ſufficiency in other matters."

Mr. Chillingworth's Religion of Proteſtants, p. 133. " Though the Church being not infallible, I cannot " believe her in every thing ſhe ſays, yet I can and muſt " believe her in every thing ſhe proves, either by Scrip- " ture, Reaſon, or Univerſal Tradition, be it funda- " mental or not fundamental."

Daillée's Uſe of the Fathers, part 2. *c.* 6. *p.* 186. " As for thoſe differences in opinion which are ſometimes " found among them, touching ſome certain points of " religion, ſome whereof we have formerly ſet down; " theſe things are ſo far from taking off any thing from " the weight of their teſtimonies, as that, on the con- " trary, they add rather very much to the ſame. For " this muſt acquit their Conſenting, of all ſuſpicion that " ſome perſons might have, that it proceeded from " ſome Combination, or ſome correſpondence and mu- " tual intelligence."

Archbiſhop Tillotſon's vol. 1. *ſerm.* 44. *p.* 456. *Fol. edit.* " The General Tradition of the Church, next to Scrip-

" ture,

" ture, is the beſt and ſureſt confirmation of this great " point now in queſtion between us, and that which " gives us the greateſt and trueſt light for the right " underſtanding of the true ſenſe and meaning of Scrip- " ture, not only in this, but in moſt other important " doctrines of the chriſtian religion."

Dr. Sherlock's preſent ſtate of the Socinian controverſy, *p.* 64. " This is an unanſwerable argument, as long as " we can ſuppoſe the Tradition of the Catholick Faith, " and the Communion of the Church were preſerved " entire; which it viſibly was, at leaſt till the firſt " Nicene council."

Biſhop Patrick on Tradition, *p.* 48. " It is a calumny " to affirm, that the church of England rejects all Tra- " dition; and I hope, none of her children are ſo igno- " rant, as when they hear that word, to imagine they " muſt riſe up and oppoſe it! No, the Scripture itſelf " is a Tradition; and we admit All other traditions " which are ſubordinate and agreeable to That, toge- " ther with all thoſe things which can be proved to be " Apoſtolical by the General teſtimony of the Church " in all ages."

Dr. Cave's epiſt. apologet. p. 17. " So that the " ſame may be ſaid of Eccleſiaſtical Antiquity, that the " philoſopher of Malmeſbury ſays ſomewhere concern- " ing Reaſon: When-ever Reaſon is againſt a man, a " man will be againſt Reaſon."

OBSER-

OBSERVATIONS

Concerning the

Apoſtolical Conſtitutions.

THE book, called the Apoſtolical Conſtitutions, contains the doctrines, laws, and ſettlements, which the three firſt and pureſt centuries of the goſpel did with one conſent believe, obey, and ſubmit to, and that as derived to them from Apoſtolical men: And the contents thereof may be confirmed by the conſentient teſtimony of the Fathers of thoſe centuries.

Arianiſm is the grand objection againſt the Conſtitutions, and the fear of it has been the true cauſe that all the Learned have not allowed of their antiquity and due authority, as many of them have done. But notwithſtanding the common imagination, which I cannot but look upon as the effect of inconſiderate partiality, I will venture to ſay, and I think I can do it with great truth, that Arianiſm can no more be proved from the Conſtitutions, than from the New Teſtament or the Ante-Nicene writers. This is my ſincere opinion, after having collected and compared together all the paſſages in the Conſtitutions which ſeem to make either For or Againſt Arianiſm; and I am glad to find Mr. Bingham, that great maſter of the Antiquities of the Chriſtian Church, of my ſentiment, as the reader will perceive him to be by what I ſhall cite from him. Two expreſſions, which ſound as ſtrong as any in behalf of Arianiſm, and which may ſeem harſh to thoſe who are not uſed to the Ante-Nicene writers, are in the foregoing Collection of Devotions; the one in the Evening Office, where

where God the Father is ſtyled *Lord of the Spirit*, the other in the prayers for the Catechumens, where the Father is called *God of the Comforter*. But in order to reconcile the Orthodox reader to theſe two expreſſions, and even to ſhew them to be truly Primitive and Catholick, I beg leave to ſubjoin the learned and judicious Mr. Bingham's remark upon them, in his *Origines Eccleſiaſticæ*, *book* 14. *chap.* 5. *ſect.* 3. *p.* 718. *of the folio edition.* "This phraſe ὁ θεὸς τῦ παρακλήτυ, *the God of the* "*Comforter*, and a like phraſe which occurs in the "prayer of this author in the daily evening ſervice, "*lib.* 8. *cap.* 37. where the Father is ſtyled ὁ τῦ πνεύματος "κύριος, *the Lord of the Spirit*, are harſh expreſſions, "and not very uſual in Catholick writers; which makes "ſome ſuſpect this author, as if he were tainted with "the Macedonian hereſy, which denies the Divinity of "the Holy Ghoſt, and makes him a mere Creature. "But this ſeems not to have been the intent of our "author, who no where denies the true Divinity of the "Son or Holy Ghoſt, but only gives ſuch titles of Pre-"eminence to the Father as Juſtin Martyr did before "him, in regard to the Father's being the Fountain of "the Deity and the Origin of Exiſtence in the Son and "Holy Spirit, not as creatures, but as his eternal Son and "eternal Holy Spirit, equal to him in all eſſential perfec-"tions, but only deriving thoſe Divine perfections from "him, as the Author and Fountain of their Being, as God "of God and Light of Light by eternal Generation "and Proceſſion. In this ſenſe Biſhop Bull has ob-"ſerved, that Juſtin Martyr in his dialogue with Try-"pho *p.* 358. uſes the very ſame expreſſion in ſpeaking "of the Son, as our author does of the Spirit: For he "ſays, *The Father is* κύριος κύριος, ὡς πατὴρ καὶ θεὸς, αἴτιός τε "αὐτῷ τῦ εἶναι, καὶ δυνατῷ, καὶ κυρίῳ, καὶ θεῷ, *the Lord of* "*the Lord, as Father, and God, and Cauſe of his Being,* "*of and from whom he has even this, that he is Omni-*"*potent, and Lord, and God.* Where Biſhop Bull "rightly obſerves, that God the Father is ſaid to be "God and Lord of his Son, not as he is Lord of "the Creatures, but *quatenus eſt Fons Divinitatis & Cauſa*

"*Filii*

" *Filio ut ſit, As he is the Fountain of the Deity and*
" *Cauſe of his Son's Exiſtence:* Which does not make
" the Son a Creature, but the True, Conſubſtantial,
" and Eternal Son of God; or, as our author expreſſes
" himſelf accurately elſewhere, he is hereby θεὸς μονογενὴς,
" *God the only-begotten*; that is the true Son of the
" Father, who is ſtyled Lord of the Son, not as a
" Creator, but as a Father." And I deſire it may be obſerved, that in both theſe paſſages of the Apoſtolical Conſtitutions, a Vienna manuſcript inſtead of the words κύριος, θεὸς, *Lord, God*, has the word προβολεὺς, which directly and literally ſignifies *author*. Now ſince the Father is the Author and Fountain of the Divinity of the Son and Holy Ghoſt; ſince the Scriptures themſelves ſtyle him the God and Father of our Lord Jeſus Chriſt; ſince Juſtin Martyr expreſly calls him the Lord of the Son, even before his Incarnation: I ſay, ſince no orthodox chriſtian can therefore refuſe giving the Father the titles of God and Lord of the Son, who is the Second Perſon, ſurely no one need ſcruple calling the Father *God and Lord of the Holy Spirit*, who is the Third Perſon in the ever-bleſſed, moſt glorious, and undivided Trinity. With regard to the objection of Arianiſm againſt the Apoſtolical Conſtitutions, I beg of the reader to obſerve what a noble and ſolemn prayer taken from thence and incompatible with any Creature, is put up to God the Son in behalf of the Energumens.

Dr. Marſhal's Penitential Diſcipline of the Primitive Church, p. 34. " The Apoſtolical Canons are generally
" looked upon as abridgments of the ſeveral rules and
" orders, which from time to time were occaſionally
" preſcribed for the government of the church, from
" it's very infancy down to that period, wherein they
" were firſt collected, which in all likelihood was done
" about the latter end of the ſecond, or the beginning of
" the third century; ſo that where-ever they ſpeak clear
" to any practice, they muſt be allowed as competent
" witneſſes and good vouchers."

Mr. Laurence's Lay Baptiſm Invalid, part 2. *p.* 57. "The Canons called Apoſtolical are very ancient."

Grotius (*in* 1 *Tim. iii.*) thinks the Apoſtolical canons to have been probably collected at the end of the ſecond century; and Biſhop Beveridge (*in his Cod. Canon. Eccl. Primitiv. vindicat.*) has fully proved them to have been the eccleſiaſtical rules, by which the churches were governed in the ſecond and third centuries: Now thoſe Canons bear witneſs to the Eight books of Apoſtolical Conſtitutions.

Dr. Barrow (*in his diſcourſe againſt the Pope's ſupremacy, p.* 81, 90, 111, 164.) quotes the Apoſtolical Conſtitutions as Ancient, nay contemporary with the firſt Fathers, or early in the ſecond century.

Mr. Mede (*in op. p.* 419.) ſuppoſes the Conſtitutions as early as Tertullian.

Dr. Hammond (*in his Practical Catechiſm, lib.* 2. §. 12.) calls the author of the Conſtitutions *the very ancient author.*

Dr. *Nicholls's additional notes on the common prayer, p.* 42. — "the conſtitutions of the apoſtles, which was a book "made to declare the cuſtoms of the church before "Conſtantine's time." — *Id. Notes upon the form and manner of making of Deacons.* "This practice was very "ancient in the Greek Church, it being mentioned by "the author of the Conſtitutions, which carries it up "as high as the third century."

Albaſpinæus, l. 1. *c.* 13. "Thoſe Canons and Conſti-"tutions are moſt ancient, and contain in them many "excellent and momentous things. Nor do I doubt "that formerly they ſerved for Laws, Manual, Pontifi-"cal, Ritual, as they are called, and Code to the Greek "church. For it appears plainly enough, that nothing

"is

" is to be found in them, which is not agreeable to the " eccleſiaſtical diſcipline of the firſt ages."

Cardinal Bona (*Rer. Liturg. l.* 1. *c.* 8.) makes the Conſtitutions prior to the council of Nice; and the famous De Marca (*de concord. Sacerd. & Imper. l.* 3. *c.* 2.) gives them, at the loweſt, the age of the third century.

Biſhop Bull's Primitive and Apoſtolical Tradition, &c. Engliſh edition, p. 300. " From this I gather, that in " the age in which the author of the Conſtitutions lived, " there were ſome who confeſſed Chriſt to be God and " Man, and yet did ſo far Judaize, and diſſent from " other Chriſtians, as ſtill to adhere to the ritual law " of Moſes. Theſe I ſay were the very Nazarenes."

Mr. Whiſton's pamphlet, entituled, S. Clement's and S. Irenæus's Vindication of the Apoſtolical Conſtitutions, p. 37, *&c.*

" PROPOSITIONS.

" I. Chriſt Jeſus is, by commiſſion from — God his " Father, the one and only Legiſlator of the chriſtian " religion; nor can any other perſons or bodies claim " that power of legiſlation, of making or altering the " laws for his church in any degree, but ſo far as he " has delegated the ſame to them.

" II. The apoſtles were themſelves never intruſted " with any proper power of determining doctrines, or " of making or altering original laws for chriſtians; " but only of delivering the doctrines and laws of Chriſt " to them, according as they had general or particular " inſtructions from him for that purpoſe. Nor did they " ever pretend to or exerciſe ſuch a power, either ſingly " or in councils any farther.

" III. The known companions of the apoſtles, ſuch " as Mark, Luke, James, Jude, Clement, Barnabas, " Hermas, Ignatius, and Polycarp, were much leſs " intruſted with any ſuch original power; nor did they

" in the leaſt pretend to it, either ſingly or in councils,
" but did ever openly diſclaim the ſame.

" IV. The primitive biſhops did not for three cen-
" turies pretend to or exerciſe any ſuch power, either
" ſingly or in ſynods; but ſtill enquired after, atteſted
" to, and recommended ſuch laws as came down to
" them from the apoſtles and their companions: and
" accordingly they determined all points, as near as
" poſſible, by thoſe original doctrines and laws of the
" goſpel and by thoſe only. ——

" — *N. B.* When I ſay the biſhops did not pretend
" to make new, or alter the old laws of chriſtianity,
" I do not mean to oppoſe their power of giving occa-
" ſional or more minute directions, in ſubordination to
" the laws themſelves; I mean in ſuch circumſtances
" where the laws were ſilent: Theſe caſes being of ne-
" ceſſity ſubject to the particular direction of the ſeveral
" churches or of their biſhops, and capable of no other
" determination.

" V. The Primitive Catholick writers did ever con-
" demn the leaders of the ſeveral hereſies for pretending
" to a power to declare and determine doctrines, or to
" make or alter laws; and not only confirmed their
" own doctrines and rules by a conſtant appeal to Apo-
" ſtolical Antiquity, but confuted thoſe hereſies by ſhew-
" ing their derivation from ſome later or barely human
" authority.

" VI. No ſmall part, at leaſt, of the laws of Chriſt
" by his apoſtles were all along owned by the Primi-
" tive chriſtians, as not directly contained in the Scrip-
" ture or Written Word, but as tranſmitted by a cer-
" tain Traditionary method from the apoſtles and their
" companions, and as all along preſerved in the doc-
" trines and practices of their ſeveral churches; and
" ſtill eſteemed by them as the Unwritten Traditions,
" Preaching, Doctrine, and Conſtitutions of the Apo-
" ſtles. ——

— " *N. B.* Theſe Traditionary laws, as well as thoſe
" in the Scripture, were ſtill looked upon as ſacred
" and unalterable among chriſtians. ——

" *Cor-*

" *Corollary.* Since the doctrines and laws, by which " Chriſt did originally appoint his church to be go- " verned, were in the firſt ages allowed to be unalter- " able by any human power; and no human authority " for making new ones was owned by chriſtians; the " general belief and practice of any doctrines and rules " in thoſe firſt ages of the church, are ſtrong evidence " that ſuch doctrines and practices were really derived " from Chriſt by his apoſtles. The reaſons are plain, " that chriſtians could not then by Principle, nor " did then in Practice derive them from any other " authority.

" *N. B.* By Tradition, to which the firſt ages appealed " in many caſes, they ſtill mean Original Tradition " from the apoſtles or their known companions, and " not that of a later date, derived from cuſtom or any " bare human authority. And this is true alſo even of " later times or places remote, when they ſometimes " miſtook the one for the other. —

— " X. The Traditionary doctrines and rules were " ſtill confirmed by the chriſtian writers, as far as " might be, from known texts out of the publick books " of the Old and New Teſtament. Though it be not " ſeldom done by ſuch remote expoſitions, as ſhew that " thoſe doctrines and rules could not be derived from " thoſe texts, but that the very texts were only accom- " modated to thoſe doctrines and laws afterward.

" XI. Theſe Traditionary doctrines and laws were " in the fourth and following centuries, directly and " frequently quoted from an Apoſtolical book, then " made publick in ſome parts of the church, and com- " monly allowed as agreeable to the ancient faith, " rules, and ſettlements of the ſeveral churches in thoſe " matters.

" XII. The eight books of Apoſtolical Doctrine and " Conſtitutions, even as now extant among us, abating " a few groſs later interpolations, eaſily diſcovered, are " in general full and compleat, faithful and authentick " records of thoſe Unwritten or Traditionary doctrines " and

" and laws of chriſtianity, all along received and ob-
" ſerved as Apoſtolical in the Primitive ages."

Mr. Whiſton's Eſſay on the Apoſtolical Conſtitutions, p. 164, *&c.* " It ſo plainly appears by undoubted evi-
" dence, and is ſo undeniably proved in Cotelerius's
" incomparable notes, that the ſeveral particular doc-
" trines, appointments, and rules, contained in theſe
" Conſtitutions, were in the firſt ages univerſally believed
" and obeyed, through the whole chriſtian world, and
" that as matters of ſtrict duty, and as Chriſt's own
" inſtitutions by his holy apoſtles, that it is next to
" certain they could come from no other original, but
" from Chriſt himſelf by thoſe his apoſtles. It is very
" plain, that the firſt chriſtians owned no other ſupreme
" authority, nor would have Univerſally ſubmitted to
" any other laws, in matters of faith, worſhip, and
" diſcipline, than ſuch as were derived from their bleſſed
" Lord by his immediate miniſters. Nor could the
" obſervance of the rules in theſe Conſtitutions be ſpread
" ſo early and ſo far, even as early as our oldeſt ac-
" counts, and from one end of the world or Roman
" empire to another, which in fact they appear to have
" really done, had they not been fixed and ſtated by
" the apoſtles, before their diſperſion to preach the
" goſpel over the world, or at leaſt before their final
" viſitation of the ſame churches, and giving them their
" laſt inſtructions and directions before their death. —
" So that ſuppoſing we were utterly at a loſs at what
" time, by what author, in what manner, or on what
" occaſion theſe Conſtitutions were written, as we are
" not, yet have we evidence abundantly ſufficient for
" their authenticknefs and authority; ſo far, I mean,
" as to oblige us to prefer them before, and be more
" guided by them, than by any or by all the other
" uninſpired writings of particular men or councils now
" extant in the chriſtian church; becauſe they certainly
" contain thoſe Publick and Authoritative acts, rules,
" doctrines, and laws, by which the chriſtian church
" was originally governed in or ſoon after the times of

" the

" the apoſtles themſelves, and which all along appear " to have been then owned as ſacred and inviolable." — *p.* 183, 184, 185. " The Liturgies and forms of " publick devotion and adminiſtration of baptiſm and " the euchariſt here extant, for their piety, ſimplicity, " fulneſs of matter, and cloſe adherence to the Scripture " methods and language, are exceeding admirable; " nay, far beyond the compoſures of all the latter ages, " and highly worthy of the apoſtles themſelves. Cer- " tainly, if ever forms of prayer and devotion, by " their moſt primitive humility, fervency, piety, and " affection, can deſerve to be eſteemed ſacred and divine, " and can any way diſtinguiſh themſelves from ſpurious " and more modern compoſures; theſe inimitable pat- " terns of genuine and ſincere, of religious and awful, " of chriſtian and apoſtolick, devotion do ſo. For " truly, unleſs we except the prayers and praiſes in the " ſacred Scriptures, and that of Polycarp before his " martyrdom, I know nothing among all the books of " devotion now extant, that on all accounts can be " compared to them. Let but any pious chriſtian de- " voutly peruſe that wonderful office for the euchariſt in " the eighth book of theſe Conſtitutions, atteſted to " moſt plainly by Juſtin Martyr, as we ſhall ſee here- " after, and then let him tell me if he can poſſibly be- " lieve it to be ſpurious, and the work of an impoſtor; " or indeed, whether he can believe it to be other than " apoſtolical, or however compoſed, according to our " Saviour's own direction to them, by ſome of their " immediate companions, who were themſelves in great " meaſure extraordinarily aſſiſted by the bleſſed Spirit " of God. This argument may not perhaps weigh " much with bare criticks, who commonly trouble not " themſelves with the piety and devotion of the ancient " books they read; but will, I am confident, have a " mighty, an almoſt irreſiſtible weight, with all holy, " pious, and devout chriſtians: nay, will make them " have a juſt indignation againſt thoſe unhappy miſtakes " and prejudices, which have deprived them of ſuch " uncommon, ſuch ineſtimable aſſiſtances in their reli-

" gious addreſſes to the Almighty, as are here provided " for them. And this is ſo true, *viz.* That the Litur- " gies here are much beyond all the preſent modern " Liturgies, that, whether they be ſuppoſed directly " apoſtolical or not, they ought with one conſent to be " immediately received and made uſe of by all the " churches of Chriſt, both for the improvement of their " devotion, and the preventing the cavils and except- " tions made againſt all modern compoſitions." — *Id. Primitive Chriſtianity revived*, *vol.* 4. *p.* 64. " And cer- " tainly, if intrinſick arguments for the Divine inſpi- " ration of any book, can be depended on, theſe Litur- " gies muſt not be eſteemed of bare human compoſure. " Learned men have, to be ſure, a great deal to " anſwer for, when, under very ill grounded notions of " forgery or interpolation, they have in effect locked up " ſuch ineſtimable treaſures from the chriſtian church; in " compariſon of which, I look upon all our modern " books of piety and devotion as inconſiderable. All " this will probably be thought very ſtrange and extra- " vagant; but before I be condemned, I muſt beſeech " the devout reader, who is able, to judge for himſelf, " and to peruſe thoſe Liturgies a few times over with " an impartial and a chriſtian ſpirit; and then I ſhall " not be afraid of his cenſures on this occaſion."

Mr. Bingham's Origines Eccleſiaſticæ, *l.* 7. *c.* 1. §. 3. " Cotelerius concludes, not without ſome probability, " that the author of the Apoſtolical Conſtitutions wrote " before the Monaſtick life was ſettled in the church." — *l.* 10. *c.* 4. §. 7. " In the latter end of the third " century Cotelerius ſuppoſes the author or compiler of " the book called the Apoſtolical Conſtitutions to have " lived; which I think more probable than either the " opinion of thoſe who thruſt him down to the fifth " century, or the opinion of Mr. Whiſton, who will " needs have this book not only to be the genuine work " of Clemens Romanus, but the work of a divine " inſpired writer. — Some have ſuſpected this author " of Arianiſm, but there is nothing of it appears in " his

" his creed. — I obſerve this, to ſhew how little advan-
" tage the modern Arians have from this author, if
" we allow him but that favourable interpretation,
" which in juſtice ought to be allowed to all Ancient
" Catholick writers." — *l.* 13. *c.* 2. §. 4. " The doxo-
" logy to the three perſons in the Trinity commonly
" occurs in the author of the Conſtitutions, which
" though I do not with a late author take for an in-
" ſpired writing, nor for the genuine work of Clemens
" Romanus, yet I believe it to be a very good collec-
" tion of the Rituals and Liturgy of the ancient church,
" and not infected with thoſe pernicious principles of
" Arianiſm, which ſome would fain father upon him,
" who pervert his words, as they do the other Ante-
" Nicene writers, from their proper meaning to an he-
" retical ſenſe." — *l.* 13. *c.* 9. §. 13. " I ſhall give
" a more particular and exact deſcription of the ſeveral
" parts and method of performing thoſe offices, from
" ſuch records as may be depended on for their truth and
" fidelity," which he proceeds to do chiefly from the
Conſtitutions.

The Honourable Mr. Campbell's doctrine of a Middle State, folio, Preface, p. vii. " Witneſs the Clementine Liturgy,
" which is the moſt ancient of all."

Mr. Collier's reaſons for reſtoring, &c. p. 6. " Now
" though the Apoſtolical Conſtitutions will not anſwer
" quite up to the title, yet that they contain a great
" part of the worſhip and diſcipline of the Primitive
" church, is beyond queſtion; and that their antiquity
" is conſiderable, is generally granted." — *Id. Vindication of the Reaſons and Defence, part* II. *p.* 21, 22.
" To offer ſome farther evidence in behalf of the Con-
" ſtitutions: The learned Cotelerius affirms this book
" the ſame with the διδαχὴ τῶν ἀπ. σόλων, and produces
" ſeveral authorities, too long to mention, in proof of
" his opinion. And of this διδαχὴ or διατάξεις S. Epi-
" phanius declares, *that the tenour of the Scriptures was*
" *preſerved, and that there was nothing in theſe regulations*
" *con-*

" *contrary to faith and worſhip.* And Biſhop Pearſon, " though not wholly of Cotelerius's ſentiment, believes " theſe eight books of the Apoſtolical Conſtitutions " now extant, to have been an extract out of the " διδαχὴ above mentioned, and other Apoſtolical re- " mains, and that the greateſt part of this Doctrine of " the Apoſtles was tranſcribed into the Conſtitutions, " ſome cuſtoms later than the council of Nice (as that " of keeping † Eaſter on the Jews day) excepted. " This opinion the learned Dr. Grabe thinks very pro- " bable, and expreſly aſſerts, that moſt things in the " διδαχὴ and Clementine Conſtitutions derive from the " ſame original, that is, either from oral inſtruction de- " livered by the apoſtles, or from the cuſtoms of Apoſto- " lical churches." — *p.* 128. " That the Apoſtolical " Conſtitutions may claim a higher æra than the middle " of the third century, has been already proved."

Dr. Brett's Tradition neceſſary to explain and interpret the Holy Scriptures, p. 126, *&c.* " As to the Clementine " Liturgy, which makes a part of the book called the " Apoſtolical Conſtitutions, though we cannot poſitively " tell in what particular church it was uſed, as we can " ſay of the other Liturgies; yet it's undoubted anti- " quity, being certainly put into writing before the time " of the council of Nice, and it's agreement with all the " other Liturgies which were uſed in the ſeveral churches " of the chriſtian world, and with the account given " concerning the chriſtian worſhip by the moſt ancient " Fathers, will give it an authority at leaſt equal to any " of the reſt. — And that it was written before S. Baſil's " time, is moſt certain from the teſtimony of Epiphanius " his contemporary, who particularly ſpeaks of the book " called the Apoſtolical Conſtitutions, and ſays of it, " that *though it be controverted by many whether it be of the* " *authority it pretends to, yet it is not rejected by any as a* " *book to which no regard is to be had: for therein is con-*

† N. B. This cuſtom was not *later*, but much *earlier* than the Council of Nice.

" *tained*

" *tained the whole canonical order*, that is the order of " divine worſhip, *and nothing adulterated which concerns* " *either faith or the true profeſſion, or the eccleſiaſtical go-* " *vernment or rule.* Now if it had not been a book of " conſiderable antiquity in the time of Epiphanius, it " could not have been thought by any in that age to have " been what it pretended to be, that is dictated by the " apoſtles. If it had not been at leaſt an hundred years " old, that is, beyond the memory of any man then " living, or of his father before him, it could have " admitted of no diſpute of this nature, and it's firſt " appearance might have been traced without difficulty. " This evidently ſets the time of it's writing before the " council of Nice, where the moſt learned of the mo- " derns have generally fixed it. However, though " Epiphanius does not tell us what his own opinion was " in this matter, that is, whether it was collected by " S. Clement or a later author, in which if he had told " us what he himſelf believed, he might perhaps have " been deceived, or at leaſt might have diſobliged ſome " perſons of another opinion, whom he was cautious of " offending; yet in the other point, wherein he could " not be miſtaken himſelf, nor offend others by ſpeak- " ing his mind plainly, ſince it was what every one of " that age could not but know to be true, which is, " that it contained the whole order of divine worſhip, " and nothing contrary to the doctrine and practice of " the church, he has ſpoken clearly enough. So that " this book was moſt certainly agreeable to the doctrine " and practice of the church in the time of Epiphanius, " that is about fifty years after the council of Nice. " At which time no man could be ignorant of the uſages " of the church at the time of that council, any more " than we of this age can be ignorant of the uſages of " the church of England in the former part of the reign " of King Charles II. And therefore if the book called " the Apoſtolical Conſtitutions had contained any thing " contrary to the doctrine or practice of the church, " or had mentioned any thing as apoſtolical which was " really later than the council of Nice, and not known

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" to all to be at leaſt elder than that council, S. Epi-
" phanius would have been aſhamed to have left it as a
" diſputable point, whether the book was written by a
" diſciple of the apoſtles, and dictated by them; and
" then adding, that *it contained the whole order of divine*
" *worſhip and nothing contrary to the uſages of the church*,
" it is plainly the ſame as if he had ſaid, *I do not think*
" *it needful to enquire, whether this book called the Apoſto-*
" *lical Conſtitutions was dictated by the apoſtles and written*
" *by S. Clement, or not; this is certain, it is a book which*
" *contains the doctrines and uſages of the church from the*
" *apoſtles days downwards, and has nothing in it contrary*
" *to the faith and practice of the church from that time to*
" *this.* This is plainly the ſenſe of what Epiphanius
" has delivered concerning that book. And this he does
" at a time and upon an occaſion, when it would have
" been for his purpoſe utterly to have denied the autho-
" rity of the book itſelf. — This ſingle teſtimony there-
" fore of Epiphanius is ſufficient to prove theſe Conſti-
" tutions, and conſequently the Liturgy contained in
" them, to have been more ancient than the council of
" Nice, and to have given alſo a faithful account of the
" doctrine and practice of the Primitive church." ——
Id. Diſſertation concerning the ancient liturgies, p. 26. " But
" now if this liturgy contains nothing but what the Ante-
" Nicene Fathers, one or other of them, give teſtimony to,
" as I ſhall prove it does, when I come to examine it
" more particularly, then it will be evident that it is
" ſo far from containing many things inconſiſtent with
" the perſecuted ſtate of the church, that it will appear
" not to contain any one thing but what actually was
" practiſed by the church during that ſtate: for every
" body knows that the perſecutions ceaſed not till a little
" before the council of Nice." — *p.* 30. " And indeed
" the Clementine liturgy, by not being uſed in any church,
" has this advantage above all others, that it has not re-
" ceived any of thoſe corruptions, which latter ages have
" introduced more or leſs into all other liturgies; and
" may therefore very well be a teſt, by which all other
" liturgies ought to be tried." — *p.* 31. " The Clemen-

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" tine liturgy is the beſt and fulleſt exemplar of that tra-
" ditional liturgy we have now extant. Where all the
" other liturgies are agreeable to one another, they agree
" alſo with that; and where they differ from one another
" they are different alſo from that. Now I conceive it is
" evident, that when all the liturgies agree with one ano-
" ther, they muſt agree with the traditional form delivered
" to all churches by the apoſtles." — *p.* 32. " I will
" therefore now ſhew, that the Clementine liturgy is a
" very fair and good exemplar of the traditional form of
" adminiſtring the euchariſt, which the church received
" from the apoſtles; which traditional form, that is, a
" form agreeing in ſenſe though not in words, was uſed
" by the whole church before the council of Nice, and
" many years after. — This I ſhall do, by conſidering
" and examining the ſeveral parts of this liturgy, and
" ſhewing from teſtimonies of the Ante-Nicene Fathers,
" that there is nothing in this liturgy but was uſed in
" the celebration of the euchariſt before the council of
" Nice, during the three firſt centuries of chriſtianity;
" that is, while the church continued an unſpotted vir-
" gin, unpolluted with any corruptions; whilſt the bi-
" ſhops and paſtors had no ſecular views, nor ſought
" to pleaſe either prince or people, or to make religion
" ſubſervient to any ſecular ends; whilſt the chariſmata
" or miraculous gifts and graces of the Holy Spirit
" continued in the church, and whilſt they durſt pro-
" voke and openly challenge the Heathen to ſee the
" power which God had given them over the Gods, or
" rather Devils, which the Heathen worſhipped." —
p. 60. " However it is evident from Juſtin Martyr, that
" the primitive chriſtians in the apoſtles days and down
" to his time, that is about fifty years after, uſed a very
" long prayer on this occaſion, which is a very good evi-
" dence in favour of this Clementine liturgy, to ſatisfy
" that it is the beſt exemplar of the Apoſtolical tradi-
" tional form of adminiſtring the euchariſt, no other
" liturgy having a prayer of more than ordinary length
" on this occaſion." — *p.* 63. " This teſtimony of
" Juſtin being ſo full in favour of the Clementine liturgy,

" and

" and ſo perfectly agreeable to the form then uſed, and to " which teſtimony no other liturgy now extant is ſo agree- " able, is a very clear evidence of the great antiquity of " this form." — *p.* 219. " Thus I have gone through the " whole communion-office as contained in the Clementine " liturgy, from the diſmiſſion of the Catechumens to the " diſtribution of the elements to the communicants. And " I truſt I have very fairly and plainly proved it to be " perfectly free from all interpolations, which is the " charge Renaudotius has brought againſt it, without ſo " much as offering the leaſt proof of it. For I have ſhewed, " that it contains nothing but what is agreeable to the " Scriptures, and that every part of it has the teſtimony " of Ante-Nicene Fathers to vouch for it; which is ſuffi- " cient to ſatisfy us of the Antiquity of this form. I have " alſo ſhewed, that every prayer in it is agreeable in ſenſe, " though not in words, to a like prayer in all the other " liturgies here publiſhed, that is, to the liturgies uſed in " all parts of the chriſtian world, which plainly proves " the Univerſality and Conſent of all nations and of all " chriſtians in this form, or in one perfectly agreeable " thereto. So that here is an agreement with the holy " Scripture, together with Antiquity, Univerſality, and " Conſent, to ſatisfy us that the Clementine liturgy con- " tains the true form of adminiſtring the holy eucha- " riſt." — *p.* 270. " But the communion office in the " Apoſtolical Conſtitutions, which we call the Clemen- " tine liturgy, proves this as well as the other points. " And Mr. Bingham has given us that liturgy as the teſt " or ſtandard of the practice of the Ancient church, and " proved every part of it from moſt authentick evidence " to be agreeable to the doctrine and practice of the moſt " Primitive church." — *p.* 271. " Mr. Bingham has not " only given us the liturgy of the Conſtitutions as the beſt " exemplar of the moſt ancient form of adminiſtring the " holy euchariſt, but he has alſo minutely examined every " prayer in it, and proved every part of it to be agree- " able to the practice of the Primitive church, by teſti- " monies of the moſt ancient Fathers."

Mr.

Mr. Griffin's common chriſtian inſtructed, p. 45. " And " indeed this liturgy has been always in very great eſteem " upon the account of it's antiquity, it being the moſt " ancient now extant, and for that it exhibits the Primi- " tive and Original worſhip of chriſtians in an exact agree- " ment with all the moſt ancient and authentick records " and monuments of the church." — *p.* 47. " The Apo- " ſtolical Conſtitutions, as they were at firſt compiled, " are generally allowed to have been a collection of the " traditions, orders, and paſtoral inſtructions, which the " Apoſtles or any of them had delivered by word of mouth " to ſuch as themſelves had made biſhops and paſtors of " the flock of Chriſt, preſerved in memory by Apoſtoli- " cal men, and committed to writing by ſeveral of them, " or by ſuch as had converſed with them. Theſe memo- " rials were collected by an early, judicious, and impar- " tial hand; — but whoever were the collector of the " ſeveral pieces, of which this book was at firſt compoſed, " the collector himſelf was not the author of them; the " things themſelves were extant before; the compiler " only put the ſcattered pieces together in the method he " thought moſt proper." — *p.* 48. " There are no foot- " ſteps of innovation, no terms of later date, no rites or " ceremonies of novel original; but a perfect harmony " and agreement with the relations of Juſtin Martyr, " and others of the Primitive writers, who have men- " tioned the matter or form of the euchariſt; as well as " with the conſecratory part of all other ancient liturgies. " And withal, there appears in the whole compoſure an " admirable beauty of holineſs, and a true ſpirit of pri- " mitive piety and devotion. — We have very good rea- " ſon to conclude that the Liturgy, in the form it ſtill " retains, was in the Original book of the Apoſtolical " Conſtitutions." — *p.* 49. " And if the Liturgy be the " ſame that was at firſt extant in the Apoſtolical Conſti- " tutions, it will then follow, that although it might not " have been actually committed to writing by any apoſtle, " it yet contains the ſenſe and ſubſtance of that Li- " turgick ſervice, which was uſed and delivered to the

" church

" church by the apoſtles, and preſerved and committed " to writing by ſome or other of thoſe Apoſtolical men, " who lived in the particular church where this liturgy " came into uſe."

Mr. Wagſtaffe's Neceſſity of an alteration, p. 52. " Tho' " the author of the Apoſtolical Conſtitutions be unknown, " and though the preciſe time, in which they were writ- " ten, cannot be fixed; yet the learned world are gene- " rally agreed, that they are earlier than the council of " Nice, or were compoſed about that time: Cardinal " Bona informs us, that Morinus, Fronto, and de Marca " do all of them agree, that they were written at leaſt in " the third century." — *p.* 56. " Thus far Dr. Beve- " ridge, whoſe opinion is enforced by what Dr. Cave " from Blondel tells us, *viz.* That the Conſtitutions were " written about the year 180." — *p.* 58. " It is evident, " that the Clementine Liturgy does very well anſwer " Juſtin's relation. — That the Conſtitutions were collec- " ted in the ſecond century, or at loweſt in the third, " has been proved before: That the Liturgy preſerved " in them is agreeable to the doctrine of the ſame age, " is evident from the writers of thoſe times. — and 3dly. " it is plain from the ſtyle and compoſition, that it can- " not be the work of a modern pen. It has all the beau- " ties of expreſſion and ſtrength of devotion, that appear " in all the other liturgies of antiquity; — in a word, " there is ſuch a force of piety, ſuch an energy of reli- " gion, and ſuch an inſpired zeal, as can hardly be ſup- " poſed of an unilluminated age."

Mr. Waſſe in the Preface to his Reformed Devotions. " By the fineſt paſſages in the Jewiſh prayers, ancient " and modern, it is certain the Liturgy of the Conſti- " tutions is vaſtly preferable to them; and I cannot but " wiſh our excellent common prayer were perfected from " it, that for the conſecration of the elements in the " holy Sacrament particularly."

" *Mr.*

Mr. Reeves's Notes upon Juſtin Martyr's Apology, vol. 1. *p.* 118. "Accordingly all the Ancient Liturgies, not "to mention that of Baſil or Chryſoſtom; the Cle- "mentine Conſtitutions, elder than both, are very ex- "preſs to this purpoſe."

Renaudotius (*Diſſert.* 1. *p.* 5, 10.) confeſſes the Conſtitution Liturgy to be the oldeſt, and at leaſt about the age of the council of Nice, nay rather a great deal earlier. *Aliquot ſeculis ſciſſionem eccleſiæ per Jacobitas antecedentes. Diſſert.* II. *p.* iii.

Biſhop Bull (*Corruption of the church of Rome, p.* 27. *Op. Sect.* ii. §. 6. *of Angels.*) eſteems it's Liturgy among the moſt undoubtedly ancient Liturgies, and as earlier than the council of Nice; and affirms, that the Clementine Liturgy is by the learned on all hands confeſſed to be very ancient, and to contain the order of worſhip obſerved in the Eaſtern churches before the times of Conſtantine.

Dr. Hickes's Chriſtian Prieſthood, 3d edition, p. 125, "This account of the Euchariſtical ſervice in the Apo- "ſtolical Conſtitutions, is, as I have before obſerved, "moſt agreeable to the accounts we have of it and of the "adminiſtration thereof, both in the firſt apology of "Juſtin Martyr, and alſo to the doctrine of it in his "dialogue with Trypho, and I do not doubt, but it is "moſt conformable to the Primitive and Apoſtolical "form." — *p.* 140. "In whatſoever all the Ancient "Liturgies agree among themſelves, and every one of "them with the account we have of the euchariſt in "Juſtin Martyr's Apology, and in the 12th, 13th, and "14th chapters of the Apoſtolick Conſtitutions, (which "anſwer ſo exactly to the celebration of it as deſcribed "by Juſtin,) that muſt needs be Primitive and Apoſto- "lical, and the conſenting ſuffrage, that is, the conſentient "doctrine and practice of the Ancient Catholick Church." — *p.* 141. "The euchariſtical office in the Apoſtolical

" Conſtitutions is the ſtandard and teſt, by which all " others are to be tried, and by comparing thoſe with " this, the innovations and additions of after-times, be " they good or bad, will appear." — *p.* 145. " Thus, " Sir, by animadverting upon the innovations, addi- " tions, and corruptions, which have crept into the An- " cient Liturgies, I have thereby ſhewed you the Apo- " ſtolical Antiquity, Simplicity, and Purity of the " Ancient Euchariſtical office in the Apoſtolick Con- " ſtitutions; and by conſequence whatever the other " Liturgies have in common with it, and with one " another, muſt be Primitive and Pure."— *Id. Dignity of* " *the Epiſcopal Order*, *p.* 31. In the eleventh chapter " of the ſecond book of the Apoſtolical Conſtitutions, " which were of great authority in the church, ——"

Mr. Johnſon's Unbloody Sacrifice, part 2d. p. 148. " But the moſt ancient liturgy now extant (*the Clemen-* " *tine*) contains no other oblation but this laſt mentioned: " Therefore I humbly recommend it to the ſerious con- " ſideration of all judicious clergy-men and lay-men, " whether this form does not deſerve to be received by " all churches, till one more ancient can be diſcovered: " Though I am in my own mind perſuaded, that if we " had the very words, in which S. Peter and S. Paul con- " ſecrated the Euchariſt, it would not differ in ſubſtance " from that which I am now mentioning."

Dr. Grabe in his *Notes upon Juſtin Martyr's Apology* ſays, that the Liturgy in the Apoſtolical Conſtitutions *with great probability appears to be Apoſtolical*, and is *for certain exceeding ancient*. And in another tract (*de forma Conſecrationis*, *p.* 77.) he ſays, that he takes the liturgy in the eighth book of Clement's Conſtitutions to be the earlieſt form of the church of Jeruſalem, next to the Apoſtolical age, very little interpolated. And Dr. Brett and Mr. Bingham have plainly proved it not to be interpolated at all, but have confirmed every part of it by the teſtimony of the Ancient Fathers.

I con-

I conclude theſe *Obſervations* with repeating what has been more than once mentioned in the foregoing citations, *viz.* That S. Juſtin Martyr, who was probably born before the death of the laſt of the apoſtles; who, as he declares himſelf, knew ſeveral perſons that were chriſtians in the apoſtles life-time; who flouriſhed about the year 150, that is, within leſs than 50 years after the death of S. John; who lived in Paleſtine, the country where the chriſtian religion was firſt publiſhed; and who is the firſt author extant, that gives a particular account of the Chriſtian worſhip, Baptiſm and the Euchariſt; this holy Father's ſhort account agrees exactly with the longer in the Conſtitutions, and with no other. Now Juſtin Martyr expreſly ſays, that our Saviour taught his apoſtles and diſciples, after he was riſen, the things which in that account are related and recommended to the conſideration of the Emperor and Senate of Rome.

In ſhort, the Conſtitutions are a very valuable collection, and ought to be allowed of more authority than is uſually aſcribed to them: The Liturgy in them is moſt ancient, moſt pure, moſt rational, perfectly agreeable to the true chriſtian ſcheme, and apoſtolically ſimple, ſublime, and devout. Let us therefore caſt away all modern fancies and forms, and endeavour to diſcover and reſtore Primitive Chriſtianity, as it was at firſt delivered, whether by the traditions or the writings of the apoſtles, which traditions are for certain contained principally in thoſe Conſtitutions, and confirmed by the Tradition of the Ancient Catholick Church, as delivered by the Primitive Fathers of the four firſt centuries.

SUPPLEMENT.

WHILST the foregoing Appendix was printing, I accidentally met with the following Eſſay in Manuſcript: And as it expreſſes my own ſentiments as exactly as if I had been the author of it; and as the foregoing Collection of Devotions is founded entirely upon the Scheme mentioned therein, which is not only the beſt calculated for, but indeed the only one capable of, procuring a Reſtoration of Catholick Communion; I cannot but take this opportunity of laying it before the Reader, at the ſame time heartily wiſhing and praying, that all Churches and Chriſtians would uſe their utmoſt endeavours to put it in practice.

" An ESSAY to procure CATHOLICK COMMUNION " upon CATHOLICK PRINCIPLES.

" *I have been at great pains,* (ſays Vincentius Lirinen-
" ſis) *and often made it my particular buſineſs to conſult*
" *very many perſons of the higheſt rank for piety and learn-*
" *ing, about a certain general rule to diſtinguiſh the true*
" *Catholick Faith from the depravations of Hereſy; and*
" *after repeated enquiries, the ſum of all their anſwers*
" *amounted to this, That if I or any other chriſtian would*
" *diſcover the artifice of growing hereticks, and keep out*
" *of their ſnares, and continue perfectly ſound in the right*
" *faith, the way by God's grace is to ſecure it upon theſe*
" *two foundations: Firſt, upon the authority of Holy*
" *Scripture; and after that, upon the tradition of the*
" *Catholick Church. But here perhaps a man may aſk*
" *this queſtion, Since the Canon of the Scripture is complete*
" *and more than ſufficient in every reſpect, what need is*
" *there for adding the ſenſe of the Catholick Church to ſuch*
a perfect

" *a perfect rule? To which queſtion I anſwer, That there*
" *is good reaſon for ſuch addition; becauſe the ſacred ſcrip-*
" *tures having a ſublime ſenſe, all underſtandings cannot*
" *reach it alike; but one expounds the Divine Oracles after*
" *this manner, and another after that, inſomuch that there*
" *are almoſt as many opinions about the true meaning as*
" *there are expoſitors. For inſtance, Novatianus interprets*
" *one way, Photinus another, Sabellius another, Donatus*
" *another, Arius another, Eunomius, Macedonius another,*
" *Apollinaris, Priſcillianus another, Jovinianus, Pelagius,*
" *Celeſtius another, and in fine Neſtorius another. And*
" *therefore under ſo great difficulties, in ſuch a perplexity*
" *of various error, I hold it extremely neceſſary to apply*
" *the ſenſe of the Catholick Church to the Scriptures, as a*
" *rule to a line, and as the clue to conduct us in this laby-*
" *rinth of opinions. And for us who are in the boſom of*
" *the Catholick Church, it ought to be our firſt and prin-*
" *cipal care to chooſe ſuch doctrines as we find to have been*
" *believed in all places, at all times, and by all the Faith-*
" *ful. For there is nothing truly and properly Catholick,*
" *(as the word ſufficiently declares) but what truly and*
" *fully comprehends all theſe. And we are thus Catholick,*
" *when we follow Univerſality, Antiquity, and unanimous*
" *Conſent: But we follow Univerſality, when we profeſs*
" *that only to be the true faith, which is profeſſed by the*
" *Church all the world over; in like manner, we are*
" *followers of Antiquity, when we religiouſly adhere to that*
" *ſenſe of Scripture, which manifeſtly obtained among*
" *the Holy Fathers our predeceſſors; and laſtly, we follow*
" *Conſent, when we embrace the definitions and opinions*
" *of almoſt all, if not all, the biſhops and teachers in the*
" *Ancient Church.*

" This is called very commonly the Golden Rule of
" Vincentius Lirinenſis, and without diſpute is a moſt
" excellent rule and the ſureſt guide for a chriſtian to
" follow. And there is certainly as much reaſon for us
" to be guided by this rule now, or rather greater
" than in the time of Vincentius. For as we are now
" almoſt 1300 years further diſtant from the Apoſtoli-
" cal age than the Church was in the days of Vincen-

" tius, we may reaſonably ſuppoſe the Church in gene-
" ral to have further deviated from Primitive purity.
" The language alſo in which the Scriptures of the
" New Teſtament were written, which was in thoſe
" days a living language and the vulgar tongue to a
" great part of the Chriſtian Church, is now become
" a dead language and no longer vulgar in any part
" of the world: Conſequently the underſtanding of it
" cannot be obtained without great labour and difficulty,
" and only the learned can attain it. Alſo the cuſtoms
" and manners of the age, to which the Scriptures of
" the New Teſtament frequently allude, are leſs known
" and underſtood than they were in the Primitive times;
" and yet without the knowledge of thoſe cuſtoms,
" interpreters muſt and will be at a loſs in their expoſi-
" tions. And whoever undertakes to expound the
" Scriptures, without a competent knowledge of the
" language wherein they were originally written, and
" of the cuſtoms to which they frequently allude, muſt
" in many particulars be miſled himſelf, and miſlead
" his followers. And as we are now further removed
" from the fountain-head than Chriſtians were in the
" time of Vincentius, we are much more liable to
" miſtakes, in taking upon us to interpret the Scrip-
" tures without the aſſiſtance of the Primitive Fathers,
" than thoſe who lived in his days. Therefore, if
" this was an excellent rule Then, it is rather more
" ſo Now. And as to variety of opinions, it is moſt
" certain they are not fewer now than they were then.
" The Romaniſt interprets the Scripture one way, the
" Lutheran another, the Calviniſt another, and the
" Church of England another; to which may be added
" the leſſer ſects of Antipædobaptiſts, Quakers, Muggle-
" tonians, Socinians, Arians, &c. who all expound
" the ſame Scriptures a different way. They all pre-
" tend to make the Holy Scriptures their principal
" rule; but then they require you ſhould underſtand
" them in ſuch a ſenſe as they are pleaſed to put
" upon them.

" What

" What therefore ſhall a ſincere honeſt chriſtian do " in this caſe? Can a better rule be thought of to " come to the knowledge of the truth, than this laid " down by Vincentius? Undoubtedly there cannot. " All parties ſeem to be agreed that it is ſo. The " four Chief and moſt Conſiderable both for number " and learning, that is the Romaniſt, Lutheran, Cal- " viniſt, and Church of England, have declared this " to be the rule they will adhere to, or at leaſt which " they are well diſpoſed to follow. And for the reſt, " who are inconſiderable for number with reſpect to the " others, though I cannot ſay they have any of them " as a Body acting in community declared for this rule, " yet they can hardly any of them bear to hear, that " the Primitive Church believed not as they do. They " are ſenſible, that if their doctrines ſhould appear to " be entirely new, utterly unknown to thoſe who lived " near to the Apoſtolical age when the New Teſtament " was written, and therefore could not but know what " the Apoſtles taught and practiſed, it muſt raiſe a " great prejudice againſt them and their opinions, and " all impartial perſons who duly conſider the matter, " muſt judge them to be in the wrong. However I " ſhall not trouble myſelf to make any propoſition to " theſe numerous little ſects: If an union could be " procured between thoſe great bodies of chriſtians in " this part of the world, and ſettled upon Catholick " principles, that is the church of Rome, the Luthe- " rans, the Calviniſts, and the church of England, I " am perſuaded all thoſe little ſects would fall and " moulder away in a ſhort time. Nor can a better " method be found for uniting them, than this Golden " Rule of Vincentius Lirinenſis: And if they would " but all ſtand by their own authentick declarations, " they muſt and would be guided by this rule.

" To begin with the church of Rome: She has declared " in the council of Trent (*Seſſ.* 4.) that *no man what-* " *ſoever ſhall interpret the ſcriptures in things relating to* " *faith and doctrine, by truſting to their own light, accord-* " *ing to their particular ſenſe, — or explain it contrary to*

" *the unanimous conſent of the Fathers.* And again in the " creed of Pope Pius IV. (*Art.* 14.) every prieſt is " obliged to declare and ſay, *I do receive the Holy Scrip-* " *tures in the ſame ſenſe that Holy Mother Church doth,* " *and always hath*; —— *neither will I receive and inter-* " *pret them otherwiſe than according to the unanimous con-* " *ſent of the Fathers.*

" In the year 1533 the Proteſtants of Germany, who " were then all Lutherans, meeting together at Smalcald, " where they proteſted againſt any council that ſhould " be called by the pope, or over which the pope ſhould " have any influence, do in their Remonſtrance, which " they unanimouſly preſented to the emperor Charles V. " at that time, declare their readineſs to ſubmit to the " decrees of the truly Ancient Church, ſaying * *That* " *they refuſed not to ſubmit to the decrees of the councils of* " *an elder age, which were agreeable to the Sacred Scrip-* " *tures*; *but that the councils of later years, which had* " *given greater authority than is meet to the decrees of* " *men and to the pope, were very different from thoſe* " *ancient ones.* Chemnizius a learned Lutheran and " ſcholar to Philip Melancthon the boſom-friend to " Luther himſelf, in his Examen of the council of " Trent, when he comes to make his remarks on the " decree I have here cited from that council, teſtifies " and ſays, † *I give a publick teſtimony for our churches,* " *how reverently we eſteem the conſent of Antiquity, the* " *teſtimonies of the Ancients, and the confeſſion and ex-* " *amples of the Ancient Church.* — *We confeſs that we diſ-* " *ſent from thoſe who invent opinions, which have no teſti-* " *monies from any age of the church.* — *We believe alſo that* " *no New doctrine is to be received, which is contrary to* " *all Antiquity.* Theſe words of Chemnizius I cannot " take as the opinion of a private man, for he delivers " them not as his private opinion, but teſtifies this to " be the opinion or doctrine of the churches to which " he belonged. And when we conſider who he was, " that he was a man of eminent learning, bred up at

* Oſiand. Epiſt. Eccleſ. Hiſt. cent. xvi. lib. 2. cap. 21. pag. 217.
† Vol. 1. pag. 339, 340. edit. Francofurt 1576.

" the

" the feet of Melancthon one of the principal Lutheran " Reformers, who drew up the Apology for the Augu- " ſtan Confeſſion, we cannot doubt of his knowledge of " the principles, on which the Lutherans founded their " Reformation, conſequently could not be deceived in " the teſtimony, which he here gives concerning their " regard to Primitive Antiquity: Neither durſt he, at " the time he wrote and on ſuch an occaſion, have given " this teſtimony, if it had not been true.

" In the Confeſſion of Faith of the French Reformed " (*Art.*6.) having given an account of their ſtedfaſt adhe- " rence to the Doctrine of the Trinity, they add, *We allow* " *of that which thoſe four Ancient councils have determined,* " *and we deteſt all ſects and hereſies condemned by thoſe holy* " *Ancient doctors S. Athanaſius, S. Hilary, S. Cyril, and* " *S. Ambroſe.* It appears from Quick's *Synodicon in Gal-* " *lia Reformata*, that Calvin, Beza, and the Genevan " brethren were entirely of the ſame communion with " the French Reformed, and that Beza in particular " was Moderator in their ſynod of Rochel 1571. Con- " ſequently the Genevans, as well as the French, ſub- " ſcribe and embrace this Confeſſion. And the ſynod " of Vitré 1583, as I have it from the ſame || author, " teſtifies that the churches of the Low-countries had " received and ſubſcribed the ſame Confeſſion: So that " I conceive this may be called *The Confeſſion of Faith of* " *all the Calviniſtical communion*, wherein they allow " what has been taught by the four firſt general coun- " cils, and the ancient doctors S. Athanaſius, S. Hilary, " S. Cyril, and S. Ambroſe. If it be ſaid, that it " appears from the article of which theſe words are a " part, that they only allow theſe councils and theſe " doctors as far as they have determined or taught " concerning the Trinity, but not as to other matters; " I anſwer, that however that might be their meaning " as to what they ſay concerning the four councils, it " cannot be the meaning of the words which are applied " to thoſe ancient doctors. For there they do not only

|| Quick's Synodicon, pag. 143.

declare

" declare their deteſtation of thoſe ſects and hereſies " which taught falſe doctrine concerning the Trinity, " but of *All ſects and hereſies condemned by thoſe holy* " *doctors.* So that if thoſe holy doctors have condemned " *any* ſects and hereſies, which were not erroneous in " any article concerning the Trinity, as they certainly " have done; then *thoſe* ſects and hereſies ſtand alſo " condemned by this Confeſſion; otherwiſe they cannot " deteſt *all.* Conſequently this Confeſſion obliges thoſe " who ſubſcribe it, that is all the Calviniſts, to follow " and adhere to theſe holy and ancient doctors in all " matters of religion; for they have choſen them for their " guides in all matters relating to religion: Otherwiſe they " do not ſhew that deteſtation to all ſects and hereticks " condemned by theſe doctors, as they ſo ſolemnly profeſs " to do. And M. l'Arroque, a very learned man amongſt " the French Reformed, ſays, * *I make no queſtion but* " *a belief agreed upon by all chriſtians, at all times, and* " *univerſally received at all times in all climates of the* " *chriſtian world, is Catholick, Orthodox, and by conſe-* " *quence worthy to be retained in the church, as an Apo-* " *ſtolical truth.* I cannot indeed ſay, that he teſtifies " this to be the opinion of all thoſe of his communion, " as Chemnizius does for the Lutherans; however, as " he was a man of learning, a zealous champion for his " own communion, and highly eſteemed by them, I " hope his authority may be of weight.

" The kirk of Scotland, which was alſo formed upon " Calvin's plat-form, as appears from Knox's † hiſtory, " addreſſed the Queen Regent *An.* 1557. deſiring *That* " *the eccleſiaſtical ſtate might be reformed according to the* " *rules and precepts of the New Teſtament, the writings of* " *the Ancient Fathers, and the godly approved laws of* " *Juſtinian the emperor.* And *An.* 1560. as the ſame " ‖ author tells us, they propoſed the ſame to the Par- " liament, as that which they would abide by: *The* " *word of God, the practices of the Apoſtles, and the ſince-* " *rity of the Primitive Church.*

* Hiſtory of the Euchariſt, pag. 195, 196.

† pag. 131. edit. 4to.

‖ pag. 201.

" The

" The church of England in her * canons 1571 ſays, " *Preachers ſhall in the firſt place take heed, that they* " *never teach any thing in a ſermon, which they would* " *have to be religiouſly obſerved and believed by the people,* " *but what is agreeable to the doctrine of the Old and New* " *Teſtament, and which the Catholick Fathers and Ancient* " *Biſhops have collected from that very doctrine.* Alſo in " the firſt part of the ſermon or homily concerning the " ſacrament, ſhe teaches that *Before all things this we* " *muſt be ſure of eſpecially, that this ſupper be done and* " *miniſtred, as our Lord and Saviour did and commanded* " *to be done, as his holy Apoſtles uſed it, and the good* " *Fathers in the Primitive Church frequented it.* Alſo in " the 30th canon, where the lawful uſe of the croſs in " baptiſm is explained, (which is one of the canons " made in the year 1603. the lateſt canons by which " the church of England is guided and directed) ſhe " declares and ſays, *So far was it from the purpoſe of* " *the church of England to forſake the churches of Italy,* " *France, Spain, Germany, or other ſuch like churches,* " *in all things which they held and practiſed, that (as the* " *Apology of the church of England confeſſeth) it doth with* " *reverence retain thoſe ceremonies, which do neither enda-* " *mage the church of God, nor offend the minds of ſober* " *men; and only departed from them in thoſe points,* " *wherein they were fallen both from themſelves in their* " *ancient integrity, and from the Apoſtolical churches* " *which were their firſt founders.* As this canon refers " us to the Apology of the church of England, which " was written by biſhop Jewel, it plainly gives the ſtamp " of it's authority to that book, at leaſt to ſo much of " it as concerns the purpoſe of the church of England " not to depart from the doctrine and practice of the " Ancient Apoſtolical churches. Therefore what is " contained in that book agreeable to this declaration, " may juſtly be urged as the doctrine of the church of " England, authentically declared to be ſo in the pre-

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* pag. 237. as publiſhed by biſhop Sparrow, 4th edition, 1684.

ceding

" ceding canon. This Apology * ſays, *O immortal*
" *God! Then Chriſt himſelf, and his Apoſtles, and ſo*
" *many Fathers were altogether in an error! Then Origen,*
" *Ambroſe, Auguſtin, Chryſoſtom, Gelaſius, Theodorit,*
" *were betrayers of the Catholick faith! Then ſuch a*
" *Conſent of ſo many biſhops was nothing elſe but a con-*
" *ſpiracy of hereticks! Or what was then commended in*
" *them, is now condemned in us! And what in them was*
" *Catholick, That now, the minds of men being only*
" *changed, is of a ſudden become ſchiſmatical! Or what*
" *formerly was true, now forthwith, becauſe it diſpleaſes*
" *them, ſhall be falſe!* Again, † *This one thing they*
" *cannot ſay, That we have departed either from the*
" *word of God, or from the Apoſtles of Chriſt, or from*
" *the Primitive Church: But we have always thought the*
" *Primitive Church of Chriſt and of his Apoſtles and of*
" *the Holy Fathers to be Catholick; nor do we ſcruple to*
" *call it The ark of Noah, The bride of Chriſt, The*
" *pillar and ground of truth, or to place the aſſurance of*
" *our ſalvation upon it.* Again, ‖ *They ſay, You were*
" *of us, but are now become apoſtates, and have departed*
" *from us. We have indeed departed from them, and*
" *give God thanks for it, and greatly rejoice at it. But*
" *we have not departed from the Primitive Church,*
" *from the Apoſtles, and from Chriſt.* Once more, ‡
" *We are come as near as poſſibly we could to the church*
" *of the Apoſtles, and of the Ancient Catholick Biſhops*
" *and Fathers, which we know to have been yet unde-*
" *filed, and (as Tertullian ſays) an incorrupt virgin, as*
" *yet polluted with no idolatry, nor with any great or*
" *publick error. Neither have we only reformed our*
" *Doctrine, but alſo our Sacraments, and our Forms of*
" *common prayers, agreeable to Their rites and inſtitu-*
" *tions; and after the example of Chriſt and almoſt all*
" *godly men, we have reſtored religion, which had been*

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* pag. 62, 63. edit. Francofurt. 1617.
† pag. 103.
‖ pag. 155.
‡ pag. 192, 193.

" *ſhame-*

" *ſhamefully depraved and neglected by them, to what it*
" *was in the Beginning.*

" This Apology, though written only by a private
" biſhop, was (as has been obſerved) received and
" owned by the church of England in a full convoca-
" tion, and by her canon declared and acknowledged
" to be *The apology of the church of England:* Therefore
" what is written in this Apology, is not to be eſteemed
" the ſenſe or opinion of a private perſon or of one
" ſingle biſhop, but of the church of England herſelf,
" authentically declared to be ſo. It appears alſo from
" the epiſtle of Peter Martyr prefixed to it, that it
" was received and highly approved by Bullinger,
" Gualter, Wolphius, and other Divines at Zurich,
" one of the moſt conſiderable of the Calviniſtical can-
" tons in Switzerland. It was alſo very ſoon, as
" biſhop Jewel himſelf tells Harding, tranſlated into
" the French, Italian, Dutch, and Spaniſh tongues,
" and ſent into France, Flanders, Germany, Spain,
" Poland, Hungary, Denmark, Sweden, Scotland,
" Italy, Naples, and Rome itſelf. So that it ſeems
" to have been a book received and admired by all
" that were called Proteſtants, of what nation or lan-
" guage ſoever, and was looked upon as an Apology,
" not for the church of England only, but for all
" Proteſtants in general: Conſequently not only the
" church of England, but all Proteſtants did believe
" *the church for ſome ages after Chriſt and his Apoſtles to*
" *have continued pure and undefiled with any great or*
" *publick error*; and that to the time of Ambroſe, Au-
" guſtin, Chryſoſtom, Gelaſius, and Theodorit, that
" is till about the middle of the fifth century at leaſt,
" ſhe continued *an incorrupt virgin:* That ſo long the
" Doctrine, and Sacraments, and Forms of common
" prayer were agreeable to what was taught and prac-
" tiſed by the Apoſtles: However, beſides their appro-
" bation of this Apology, they have all, as has been
" ſhewed, approved the doctrine of it by their own
" publick and authentick declarations.

" The

" The church of Rome indeed has given no encomium of this Apology, nor teſtified any approbation of it, but rather oppoſed and condemned it, and ſeveral of that communion have been employed to write anſwers to it. However this Apology in making ſuch an appeal to the Fathers of the four or five firſt centuries, and acknowledging religion to have been pure and undefiled during that time, plainly allows that part of the canon of the council of Trent, *That the Scriptures are not to be explained contrary to the unanimous conſent of the Fathers.* And the church of England has evidently taught the ſame though in other words, when ſhe requires her preachers to *teach only what is agreeable to the doctrine of the old and New Teſtament, and which the Catholick Fathers and Ancient Biſhops have collected from that very doctrine.* Nor do the Lutherans much differ from it, when they declare that *they are ready to ſubmit to the Ancient Councils*, and acknowledge thoſe decrees *to be agreeable to the Scriptures.* And the like may be ſaid of the Calviniſts, when they declare that *they deteſt all ſects and hereſies condemned by thoſe holy and ancient doctors S. Athanaſius, S. Hilary, S. Cyril, and S. Ambroſe*; that is, the moſt eminent Fathers of the fourth century: Conſequently they muſt acknowledge the Church, to which thoſe Fathers belonged, and whoſe communion they lived in, to have been *pure and undefiled*, as biſhop Jewel in his Apology teaches. And the kirk of Scotland has clearly acknowledged the Church to have been thus undefiled, as low as to the reign of the emperor Juſtinian; that is, as late as the ſixth century: For they deſire the Church *may be reformed according to the godly laws of Juſtinian the emperor.*

" Indeed, as Dr. Wall obſerves in his preface to his Hiſtory of Infant Baptiſm, *There is no man that does really ſlight this argument; though thoſe that have no skill in it, or do ſuſpect that it will go againſt their ſide, will make as if they did. And therefore you ſhall ſee both on the one ſide and on the other, thoſe men who*

for

" *for a flouriſh do pretend they lay ſmall ſtreſs on it, as* " *having proof enough from Scripture, yet take all the* " *pains poſſible to bring this argument to bear on their* " *ſide; and that ſo zealouſly, that they often do it un-* " *fairly. There is no Chriſtian that loves to hear or admit,* " *that all the Ancient Churches practiſed otherwiſe than he* " *does in a controverted matter.*

" Since all parties then ſeem to be agreed in the " rule by which they are to be guided, that is, *The* " *Holy Scriptures as interpreted by the Doctrine and Prac-* " *tice of the Primitive Church*; how comes it to paſs, " that there ſhould be ſuch a great difference amongſt " Chriſtians in ſo many Material points? That the " church of Rome, the Lutherans, the Calviniſts, and " the church of England (not to mention many other " leſſer parties) ſhould form different communions, and " be ſo oppoſite the one to the other? The reaſon " undoubtedly muſt be that Some, or it may be All, " have departed from their rule. And indeed every " one of theſe accuſes the other of having done ſo. " All Proteſtants, and the church of England in par- " ticular, charge the church of Rome and thoſe churches " in her communion, with having *fallen both from them-* " *ſelves in their Ancient integrity, and from the Apoſtoli-* " *cal churches which were their firſt founders.* The " church of Rome on the other hand charges the church " of England and all other Proteſtant communions, " with revolting not only from her, but alſo from the " truly Ancient Catholick and Apoſtolick Church, " and ſetting up a New church or communion very " different from it. And perhaps there may be ſome " juſt grounds for this charge on both ſides. But I " ſhall not enter into that diſpute: My deſign is to " reconcile differences, not to widen them; and there- " fore I ſhall not bring any particular charge of error " againſt any of theſe communions. I ſhall only ſay " in general, that it is certain all cannot be right; but " which communion is right or which is wrong, or " whether ſomething may not be amiſs in all, I deſire " to be excuſed from aſſerting: And ſhall only ſhew

" how

" how I conceive a Catholick union among Chriſtians " upon Catholick principles muſt be effected, if ever it " ſhould pleaſe God to give means and opportunity " for it.

" Let every communion but ſuppoſe it is poſſible, " that they may have erred from this rule, which they " pretend to be guided by, and appoint a Committee " of their moſt learned men; who, without regard to " any thing already ſettled, ſhall examine the Fathers " and Councils, and Eccleſiaſtical Hiſtorians for the " four or five firſt centuries. Let them give a faithful " account of the faith Then profeſſed, the doctrine " Then taught, the forms of adminiſtring the Sacra- " ments and the other parts of religious worſhip Then " uſed, the ſeveral orders of the clergy by which the " church was every where governed; and in ſhort, " what was the doctrine, practice, and conſtitution of " the Catholick Church Then diſperſed through as " many nations, as it is at this day. When ſuch a " faithful account of this matter has been drawn up, " then let them make a fair and impartial compariſon " between the conſtitution of the AncientChurch and their " own, and examine where they agree, and wherein " they differ: And if they do find any material dif- " ference, let it be immediately rectified. And if the " church of Rome, the Lutherans, the Calviniſts, and " the church of England would each of them fairly " and impartially proceed in this manner, and try and " rectify their ſeveral communions by this rule, which " they all profeſs to follow, it muſt bring them all to " an union, and they would all be of one communion, " in the ſame manner as the Catholick Church was " for thoſe centuries, during which it is acknowledged " on all hands, That *doctrine and religion were moſt pure.* " For if all would embrace the doctrines and uſages " of the Church, as taught and practiſed in the Primitive " times, without any material additions or defalcations; " there could then be no difference between one church " and another, except in matters perfectly indifferent, " and ſuch as could make no breach or diviſion.

" But

" But the main obſtruction to an union of Chriſtians " upon theſe Catholick principles is, That whatever " party ſhall make alterations in their preſent form, ei- " ther of government or worſhip, which Some of theſe, " if not All, muſt certainly do in order to procure ſuch " an union, and to make their church agreeable to the " Primitive; it will be at leaſt a tacit confeſſion, that " they have hitherto been in the wrong in ſome material " points. If the church of Rome ſhould alter any thing " determined by the council of Trent, ſhe muſt give up " her Infallibility. On the other hand, the Lutherans, " the Calviniſts, and the church of England, cannot " alter their Confeſſions of Faith, Articles, or Liturgies, " in any material points, but it will be a reflection on " their firſt Reformers, and alſo on themſelves who have " ſo ſtrictly required ſubſcription to thoſe Confeſſions, " Articles, and Liturgies, and have already declared " them to be agreeable to the doctrine and practice of " the Primitive Church, as well as to the Holy Scrip- " tures. However, as the Lutherans, Calviniſts, and " Church of England, do all confeſs that the church is " fallible, and that as the church of England teaches in " her 21ſt Article, *General Councils may err, and ſome-* " *times have erred*, therefore much more may the coun- " cils of one province, kingdom, or nation, be liable " to err; it would not be ſo great a reflection upon any " of them, if upon a due examination and review of " their doctrine and worſhip they ſhould find that they " have been miſtaken, even in ſome material points, as " it would be for the church of Rome (which pretends " to Infallibility) if ſhe ſhould find herſelf miſtaken. " And certainly it is much more for the reputation of " a church, which owns herſelf to be fallible, to rectify " any miſtake ſhe ſhall be diſcovered to be guilty of, " rather than to perſiſt in it, and to maintain againſt " the cleareſt evidence that ſhe is not miſtaken.

" And as for the church of Rome, if ſhe have any " regard to the authority of Vincentius Lirinenſis, or " indeed to her own rule ſettled at the council of Trent, " ſhe muſt grant it to be poſſible for the whole preſent

" church to err. For if the whole preſent church can-
" not err, what occaſion have we to enquire into the
" unanimous conſent of the Fathers? It is ſufficient for
" us to hearken to the voice of the preſent church, with-
" out regard either to Scriptures or Fathers. And Vin-
" centius plainly ſuppoſes it poſſible for the whole pre-
" ſent church to be corrupted, ſaying, *What if ſome new*
" *error ſhould infect not only a ſmall part, but be ready to*
" *ſpread itſelf at the ſame time over the whole church?*
" *Then we muſt be ſure to cleave cloſe to Antiquity.* And
" a little after he obſerves, that it was once ſo in fact,
" ſaying, *When the Arian hereſy had not only ſpread it's*
" *poiſon over a ſmall part of Chriſtendom, but had in a*
" *manner infected the Whole Chriſtian world, and almoſt all*
" *the Biſhops of the Latin Church* (not excepting Pope
" Liberius then biſhop of Rome, who ſubſcribed to that
" hereſy) *partly by fraud and partly by force had gone*
" *into the deluſion.* Now, what has been, may be again:
" and if the Pope and the whole Latin church did once
" fall into hereſy, it is not impoſſible but they may fall
" ſo again. Therefore it is no unreaſonable requeſt to
" deſire, that the church of Rome would again review
" her doctrine and forms of worſhip, and permit them
" to be tried by the teſt of Antiquity.

" But it may be ſaid, What occaſion is there for ſuch
" a review? The church of Rome reviſed all her doc-
" trines and forms of worſhip in the council of Trent,
" and found them, as that council determined, to be all
" agreeable to Scripture and Antiquity: The Lutherans,
" Calviniſts, and church of England did the ſame about
" the ſame time, when they ſeverally ſet about reforming
" themſelves. What occaſion therefore for any further
" review? Beſides, the Lutherans, Calviniſts, and
" church of England, have all of them had ſeveral Sy-
" nods ſince, wherein they have reviewed, altered, or at
" leaſt explained ſeveral things at firſt ſettled; and
" muſt they be always altering and explaining? I
" anſwer, As to the decrees of the council of Trent,
" and the ſeveral Confeſſions and Articles and Forms of
" Worſhip drawn up by the ſeveral Reformers, they

were

" were all drawn up at a time when the church of Rome " and the Reformers had exaſperated each other to a " very high degree; when the Reformers had driven " the monks from their cells, and the biſhops from their " flocks; when they would give the church of Rome no " better title than *Babylon*, and the chief biſhop of that " church *Antichriſt* and *The Scarlet Whore:* and though " they did not put ſuch names into their Confeſſions and " Forms of worſhip, yet the chief of the Reformers " made no ſcruple to call the church of Rome *Babylon*, " and *The beaſt with ſeven heads and ten horns*, and to " ſtyle the Pope *Antichriſt* and *The whore of Babylon.* On " the other ſide, writers of the church of Rome called " the Reformers not only *Schiſmaticks* but *Hereticks*, and " treated them as ſuch, by burning and maſſacring " them in a moſt ſhameful manner, where-ever they " had power to do it: And on the other ſide, the Re- " formers where they had the power, made and exe- " cuted ſevere laws againſt them, and put many of " them to death. So that when the council of Trent ſat, " and the ſeveral Reformers made their Reformations, " the feud was ſo great both on the one ſide and the " other, that more care ſeems to have been taken to " condemn what each party thought to be Wrong in " their Oppoſites, than to conſider and eſtabliſh what " was Right for Themſelves. And though they all de- " clared for the doctrine of the Scriptures and the Pri- " mitive Fathers, as has been ſhewed, yet it is certain " ſome of them never did well conſult the Fathers, but " rather adhered to their own interpretations of Scrip- " ture, whether agreeable to the unanimous conſent of " the Fathers or not: otherwiſe there muſt have been " a much nearer agreement betwixt them. But, whe- " ther it is the church of Rome, the Lutherans, the " Calviniſts, or the church of England, that has devi- " ated moſt from the Rule of Vincentius Lirinenſis, " from the rule which they have all pretended to follow, " is what I think it not proper for me to ſay; neither " ſhall I pretend to determine, whether any one of them " has exactly followed this rule. It is not improbable,

" but the feuds between the church of Rome and the " Reformers being carried to ſo great an heighth, they " might all of them, in oppoſition to each other, de- " viate from that rule, which they pretended to be " guided by. It is certain, they have in their contro- " verſial writings mutually accuſed each other of having " done ſo. But it is to be hoped, that upon a more " impartial review to be taken in this matter by the " learned of all ſides, without regard to any matters " ſettled by the council of Trent or by the firſt Reform- " ers, but purely founded on the Scriptures, as inter- " preted by the practice of the Church, and the unani- " mous conſent of the Fathers of the three or four firſt " centuries, *A Catholick Communion of all Chriſtians might* " *be obtained upon Catholick Principles.*

" It is alſo to be conſidered, that when the Reforma- " tion was firſt made and when the council of Trent " ſat, the writings of the Fathers had not been fully " examined, neither could be. The art of Print- " ing was but newly invented, and many writings of " the Fathers and decrees of the Primitive Councils " were then undiſcovered; many ſpurious pieces alſo " were put upon the world as the genuine writings of " the Fathers, which upon a fuller examination, ap- " pear evidently to have been of a later age: The " works of ſeveral of thoſe moſt Ancient Fathers, who " were diſciples to ſome of the Apoſtles, were unknown " and undiſcovered, as the epiſtles of S. Clement, S. " Barnabas, S. Ignatius, S. Polycarp, and the Paſtor of " S. Hermas, who all wrote either before the death of " S. John the Apoſtle, or in a few years after: And " the writings of all the other Fathers then printed, " were very imperfect and uncorrect; ſeveral of their " genuine works had not appeared; and ſome which " were not theirs, were publiſhed under their names. " But now a more diligent ſearch having been made " into all both publick and private liberaries, variety " of manuſcripts collated, all the proper methods of " true criticiſm employed; many writings of the Fa- " thers which were thought to have been loſt, have

" been recovered, the genuine diſtinguiſhed from the " ſpurious, the true reading in ſome dubious places diſ- " covered, and in a word we have now much better " means of enquiring into the true doctrine and practice " of the Ancient Church, and to know in what points " the Catholick Fathers were unanimous and conſentient, " than either the council of Trent or the firſt Reformers " had: Which alone might, I think, be a juſt induce- " ment to all parties to make a review of their preſent " conſtitutions, and to try them by this rule, whereto " all have teſtified their agreement. And as the coun- " cil of Trent and the firſt Reformers had not ſuch op- " portunities of diſcovering the true ſenſe of the Fathers, " for want of many of their works ſince recovered, and " becauſe the genuine works were not then ſeparated " from the ſpurious; it will not be ſo great a reflection " on them, if they ſhall be found to have been miſta- " ken, and to have deviated from their rule in many " particulars; becauſe in a great meaſure they wanted " the means to make a right uſe of it, which by God's " bleſſing we have now. And therefore I conceive it " may be a ſhame to us, if having the means of fol- " lowing this rule more perfectly, we ſhall yet forbear " to do it, ſince all parties have ſo evidently declared " it to be the rule we ought to follow and be guided " by.

" I am ſenſible that *Reconcilers*, though very great " and worthy men, ſuch as Caſſander and Grotius and " others, have generally had the misfortune to be con- " demned by all parties: And if the ſame ſhould be " My fate, I ſhould not be much ſurprized at it. But " then they have been more Particular in their methods " of reconciling than I have been: They have taken " upon them to ſhew What one party ought to grant to " the other: I have done nothing of this kind: I have " only ſhewed the rule, by which all pretend to be " guided; and deſired all to examine impartially, whe- " ther they have or have not deviated from their own " rule; and only deſired them, if they ſhall find that " they have deviated from their rule, that they would

" return to it again. I have not charged any one com-
" munion particularly with having deviated from it:
" I have only ſaid, that the difference between them is
" a demonſtration that Some, if not All of them, have
" departed from their rule; but whether it be the church
" of Rome, or the church of England, or the Luthe-
" ran, or the Calviniſt has thus departed, I pretend not
" to ſay. It is poſſible, one of them may be right;
" but which that one is, I do not determine: And it is
" poſſible, All may be wrong; but I do not ſay, that
" they are ſo. It is certain, if any one of theſe is right
" the other three muſt be wrong, where they differ ma-
" terially from it: But which I think to be right, or
" which in my opinion comes neareſt to be right, I
" have not here ſaid or ſhall ſay; being reſolved, as
" far as I am able, to give cauſe of offence to no party,
" as I think but becomes one, whoſe earneſt deſire is to
" procure *A Catholick Communion of All Chriſtians upon*
" *true Catholick Principles*, without partiality to any ſide.
" And therefore, as they all pretend to be guided by
" the ſame rule, that is *The Scriptures as interpreted by*
" *the unanimous conſent of the Fathers*, I only deſire that
" all would examine their own doctrine, church-govern-
" ment, and worſhip by this rule; and if it ſhall be
" found upon ſuch examination, that they have de-
" parted from it, then to correct every ſuch deviation.
" And as there are better means now for ſuch an exa-
" mination, than our fore-fathets had at the time of the
" Reformation, it is to be hoped that ſuch a propoſal
" may not be thought unreaſonable; and as no party
" is condemned by it, ſo I may hope that no party
" can juſtly take offence at it."

CONCLUSION:

And now for a Concluſion of this whole work, I beg leave to uſe the words of Mr. Bingham upon his propoſing an eaſy and honourable method for eſtabliſhing a Primitive

mitive Dioceſan Epiſcopacy; and I humbly deſire, that what he ſays may be applied to the foregoing undertaking. (*Bingham's Antiquities, book 9. concluſion.*)

"If this conſideration may contribute any thing towards the ſettlement of a Primitive Epiſcopacy in "ſuch churches of the Reformation as are ſtill without "it, I ſhall then think my pains and labour, which "have not been ſmall, to be ſtill ſo much the more "uſeful; not only as opening a way to a clear underſtanding of the ſtate of the Ancient Church, but as "promoting the Unity and Firmer ſettlement of the "Preſent church, whoſe General intereſt, and not that "of any Particular church or party interfering with it, "I have propoſed to myſelf in this whole work to "proſecute and ſerve. The God of peace and truth "proſper the endeavours of all thoſe who have no "other deſign."

FINIS.

ALL GLORY BE TO GOD.

6 AP 58

ADDITIONS to the Extracts *from Dr. Hickes in Page* 19 *of the Appendix.*

Dr. Hickes's two Treatiſes of the Chriſtian Prieſthood and Dignity of the Epiſcopal Order: Account of the third edition, p. iv. " I have ſhewed from the unanimous and " univerſal tradition of the Ancient Catholick Church, " that — and that the ancient doctrine of — is at leaſt " as plainly founded in the Scriptures of the New Teſta- " ment, as ſeveral other doctrines, which thoſe who are " ſo unwilling to believe this, embrace upon the conſen- " tient univerſal tradition of the ſame Catholick Church." — *p.* v. " Wherefore the Biſhop objects to little pur- " poſe, that this doctrine of offering a proper Sacrifice " in the Euchariſt has been revived of late for advancing " the honour of the Clergy; but it is not any matter, " how lately it has been revived, or by whom, or for " what end, ſo it be true and Catholick, *quod ab omni- " bus, quod ubique, quod ſemper.*" — *p.* viii. " How " can it be an argument againſt an old Catholick doc- " trine and practice, that it is at any time revived and " publiſhed, where it happens to be forgot, neglected, " or diſuſed?" — *p.* xxviii. " We have written no- " thing in the main of our own fancies, or from the " particular notions of two or three Fathers, but from " the general doctrine of them all, and the Practice of " all the Chriſtian world, in primitive as well as later " times before the Reformation. The opinions and " uſages we maintain, are not Particular, but Catholick " and General; neither have we engaged ourſelves to " maintain them out of party, but for the love of truth; " much leſs are they our fancies, but real notions, veri- " fied by doctrine and practice, which we have not ſet " up for Shibboleths to diſtinguiſh ourſelves, but with " the moſt noble and charitable and rewardable deſign " of reſtoring the Holy Sacrament to it's complete and " adequate notion and miniſtration, as it was taught

" and

" and practiſed in the Primitive Church." — *Id. Pre-*
" *fatory Diſcourſe in anſwer to the Rights*, *p.* x. " Theſe
" are charges, which were never laid upon the Conſti-
" tution of the Church in the firſt and earlieſt ages of
" Chriſtianity, which had the beſt means of underſtand-
" ing the conſtitution of it, as living neareſt the times
" of it's original. The Chriſtians of thoſe ages, to
" which I confine my enquiry, had as great men among
" them as ever lived ſince. — *p.* xxvii. " I am not
" inſenſible, what I have written —— may at firſt ſight
" amuſe and ſtartle, not only many of the Laity, who
" have not been converſant in theſe Theories, but even
" ſome of the Clergy, of whom I may ſay I hope with-
" out offence, as Ger. Voſſius did of Keckerman, that
" they are *Men in other reſpects Learned, but better ſtu-*
" *died in modern writings than in Antiquity.*" — *p.* xcvi,
xcvii. " The Clergy of all churches ought to take care
" to preſerve this power of the Keys in purity and force,
" and not to let it fall into decay or deſuetude, or ſuf-
" fer by irregular adminiſtration, leſt God ſhould not
" only call them to an account for their ſtewardſhip in
" this world, and in judgment take it from them; but
" condemn them in the next, as mal-adminiſtrators of
" his kingdom upon earth, and traditors of the truſt he
" has committed to them. I fear the Nonuſer and
" Abuſer of this ſacred power in the church of England
" has been a great ingredient in the judgments that
" formerly and of late have fallen upon it, and particu-
" larly of the progreſſive contempt of her Clergy, and
" growing number of her enemies. For the neglect of
" uſing this power to the great and holy end for which
" God has appointed it, and uſing of it when it is ad-
" miniſtred, in ſuch manner as is not agreeable to the
" holy nature and ſolemnity of ſuch a divine inſtitution,
" I may juſtly ſay, are the *high places* that yet remain
" in the church of England, which ought always and by
" all means, in ſeaſon and out of ſeaſon, to endeavour
" the Reſtoration of the ancient godly diſcipline in it's
" purity, in conjunction with her apoſtolical government
" and purity of doctrine and worſhip: And would the

" gover-

" governours of the church, in ſincerity and the ſenſe of " their duty, go about this good work, which is want- " ing to complete our Reformation, God I truſt would " give ſucceſs to their faithful endeavours; and when it " was done, he would, with the pure, ſtrict, ancient " diſcipline, reſtore the church and her clergy to their " ancient veneration; he would then multiply the number " of her friends, as faſt as he has ſuffered her enemies " to encreaſe; nay, then he would make her enemies, " her worſt enemies, even ſuch as is the author of the " *Rights* and his accomplices, the diſciples of Spinoza, " to be at peace with her, and become her good friends." — *p.* ccxiv. " Reſtore it then in it's ancient purity with " the chriſtian doctrines to your churches, or as I ſhould " rather ſay, reſtore your churches to it —— Pardon " my chriſtian freedom, I beſeech you; for I argue with " you, and urge you, upon a received principle, *quod* " *ab omnibus, quod ubique, quod ſemper*, upon a principle " that is atteſted by the ſame witneſſes that atteſt the " number of the books and the divine authority of the " Scriptures." — *Id. Chriſtian Prieſthood aſſerted, p.* 5. " I am neither afraid nor aſhamed to ſay, that I will " adhere to this conſentient authority and tradition of " the Ancient church in the beſt and pureſt ages of it, " though it were rejected by the whole Proteſtant com- " munion." — *p.* 7. " The divine authority of the New " Teſtament is and has been a previous article of faith " taught and believed in all churches; and yet there " is not one book in it, which either ſays of itſelf or of " the whole Teſtament, that it is of Divine authority, " or was written by Divine inſpiration. So the admit- " ting Women as well as Men to the Holy Euchariſt " has been the univerſal cuſtom and practice of the " Church; and yet no one book of the New Teſtament " ſays in expreſs words, that Women were admitted to " the Holy Sacrament, indeed no more than that infants " were baptized. There are many more doctrines and " practices, which have been taught and profeſſed in all " churches and ages, as common principles of Chriſtia- " nity, of which we have no expreſs mention in the

" New

" New Teſtament, nor can find therein the name or " terms in which they have been taught and defined by " the Catholick Church." — *p.* 12. " — as will ap- " pear from the Scriptures of the New Teſtament, as " expounded by the conſentient opinion and practice of all " chriſtians till of late years. And as Tully ſays, That *the* " *conſent of all men is the voice of nature*; ſo the conſent of " all chriſtians in opinion and practice for ſo many ages, " ought to be received as the undoubted ſenſe of the " Scriptures and the voice of the Catholick Church." — *p.* 146. " I wiſh, Sir, your late author and ſuch men " would conſider this, and not give ſuch advantage to " Deiſts and Scepticks, by ſtanding out againſt ſuch " a noble Tradition, as is ſupported by Antiquity, " Univerſality, and Conſent." — *p.* 169. " If there " were no other reaſon, it is to be rejected as of no au- " thority, becauſe it is New, and contrary to the con- " ſentient belief and practice of all churches for above " 1500 years. Of what weight, Sir, can the opinion " of a modern ſingle man, though never ſo learned, " be, if put into the ſcale againſt ſuch a Tradition?" — *p.* 230, 231. " Theſe rights, Sir, which many have " no notion of, and which all thoſe who underſtand " them, do not value as they ought, are nevertheleſs of " the higheſt moment to the well-being of the church, " and much to be preferred before all the revenues and " temporal liberties, with which pious princes have en- " dowed her. But were all the Clergy or the generality " of us of your mind, whatſoever is taken from her, " would be reſtored; whatſoever is amiſs, would ſoon " be reformed; and every thing wanting in her ſup- " plied. Were the majority of us ſo affected as you " are to her ſpiritual intereſts, the ſupreme intereſts of " the chriſtian world, and preferred them before the " little intereſts of this life, as not only the Prieſts but " the People ought to do; ſhe would then indeed look " like a Theocracy or Royal Prieſthood, like a new " Sion indeed, like Jeruſalem which came from above " and is free, and not like the Jewiſh Jeruſalem, which " was in bondage with her children. But, Sir, alas!

" the

" the Whole Catholick Church in all places groaneth " together, and waiteth for the times, when ſhe ſhall be " delivered from the bondage of corruption, into the " glorious liberty of the children of God."

ADDITIONS to the Extracts *from Mr. Dodwell in Page 72 of the Appendix.*

Mr. Dodwell's letter to biſhop Burnet, p. 8, 9. " But " I ſhould be much happier, if you would be pleaſed " to purge yourſelf from any objection of this kind, and " if you would ſuffer the mighty grace of God to pre- " vail with you to return to your firſt love of Primitive " Chriſtianity in it's purity, as becomes a true Son of the " Primitive Church, and a true Father of our Church " of England, which has always profeſſed a veneration " for what could plead a precedent in thoſe truly reli- " gious ages. — *Id. Reply to biſhop Burnet, p.* 32. " Where Biſhops differ, I have endeavoured as well as " I was able to recommend Primitive Antiquity, as the " beſt ſtandard of Catholick and Apoſtolick revelations, " wherein they muſt all meet, if ever they will retrieve " that Catholick Communion, for which the Primitive " Church is ſo deſervedly famous. And it will be more " practicable, if it be on the ſame terms, neither more " nor leſs, than what was then inſiſted on."

I take this opportunity of inſerting the following teſtimonies from

Mr. Andrews's Kebla, part 1. *p.* 4. " They tell us it " is an Apoſtolical Tradition, and their diſagreeing " about the reaſon of it's firſt inſtitution, rather confirms " than weakens this tradition, which is a much ſtronger " argument for it's continuation in the church, than any " thing you have or can deviſe to the contrary." — *p.* 38. " Upon the whole, I think —— that as far as " can

" can be collected, it is an Apoſtolical Tradition, and " has continued in the church ever ſince, and ought " therefore ſtill to be obſerved; for of all cuſtoms, that " of contention and ſingularity is the worſt." — *Id. part* 2. *p.* 2. " As if there were no difference between " recommending the obſervation of Primitive rites and " Apoſtolical traditions, and the novel rites and traditions of the church of Rome." — *p.* 42—46. " I " proceed now to examine the force of the tradition: " there being no leſs truth in the Words than in the " Writings of the apoſtles, provided we have their " words, or ſufficient reaſon they ſpoke them. Whatever they delivered by word of mouth, is of equal " credit with what they committed to writing. For it " is not the writing that gives things their credit and " authority, but the worth and credit of him that delivers them. Therefore S. *Paul* commends the Corinthians, (1 *Cor.* xi. 2.) becauſe they remembred *him in all things*, and kept *the Ordinances*, or *Traditions*, (for ſo it is in the original,) as he had delivered them unto them. And thus he exhorts the Theſſalonians, (2 *Theſſ.* ii. 15.) ſaying, *Therefore, brethren, ſtand faſt, and hold the Traditions which ye have been taught, whether by Word or our epiſtle.* And ſoon after it follows, (2 *Theſſ.* iii. 6.) *Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that you withdraw yourſelves from every brother that walketh diſorderly, and not after the Traditions which he received of us.* Where " we have mention of S. Paul's Traditions, and conſequently Apoſtolical Traditions, delivered as well by " word of mouth as by epiſtle, and a condemnation of " ſuch as do not equally obſerve both. This being the " caſe, our next enquiry is, What Traditions are to be " received as Apoſtolical, to which our Obedience is " Due. Concerning which S. Auſtin has given us this " rule: *Whatſoever the univerſal church holds, and which " was not inſtituted by any council, but has been always " obſerved, that we moſt rightly conclude to have been a " Tradition derived from Apoſtolical authority.* And again, " *There are many things which the univerſal church holds,*

" *and*

" *and which for This reaſon may rightly be believed to be* " *Commanded by the Apoſtles, although they are not found* " *written.* The concluſion is very natural; for how is " it poſſible, that the Church Univerſal ſhould agree in " the practice of any particular rite, unleſs they derived " it with the common faith from the ſame fountain of " the apoſtles; eſpecially where no decree or act of " Council can be produced to declare it's origin. Se- " condly, if through time, negligence, or ignorance, " ſtrange and contrary cuſtoms are brought into the " church, we muſt look up into Antiquity; and if in " Antiquity we find that ſome followed private and " ſtrange opinions, we muſt carefully obſerve what all " not noted for Hereſy in diverſe places and times, con- " ſtantly delivered as undoubtedly true, and received " from ſuch as went before them. Which is the rule " Field in the Appendix to his book of the Church pre- " ſcribes to diſtinguiſh true traditions from falſe. The " rites therefore of the Catholick Church, eſpecially of " the firſt and pureſt ages, are the traditions which by " theſe rules we are to receive as Apoſtolical. And the " only queſtions to be reſolved on this head are, Whe- " ther the Fathers, ſuch as Irenæus, Clemens Alexan- " drinus, Tertullian, and Origen, who lived about 150 " years after the apoſtles, could come to a true know- " ledge of the practice of the Church, as ſettled by the " apoſtles and apoſtolical men? And then, whether " they have delivered it faithfully to poſterity? If we " ſay, that theſe Fathers could not poſſibly know what " was the practice of the church as ſettled by the " apoſtles and apoſtolical men, we may then ſay that " we ourſelves cannot poſſibly know any thing that was " done before we were born, and ſo call in queſtion the " faith of all hiſtory, and turn Scepticks in every thing " but what falls within the compaſs of our own obſer- " vation. And if we queſtion their veracity, we may " then make it a queſtion, whether they have tranſmit- " ted the Scriptures to us faithfully and entire, and " whether the alteration of the Sabbath be from apoſto- " lical authority. If therefore the church of England

" has

" has departed from the Catholick Apoſtolick church, " ſhe Ought to reform to it. — *p.* 63. " The gene- " ral cuſtom of the church is to ſet the Holy Table " Eaſtward, having received it by tradition from the " apoſtles, as appears from the practice of the univerſal " church, ſome few inſtances only being excepted, and " the teſtimony of the Fathers of the firſt and pureſt " ages." — *p.* 67, 68. " I take no pleaſure in expoſing " theſe things, — but it behoves every man to do what " is in his power to promote the beauty of publick " worſhip, and the only deſign of this ſmall eſſay is to " reduce it to the Primitive Uniformity. How far it " may ſucceed, I know not; nevertheleſs, I have but " done my duty, and leave the event to God, who " alone can diſpoſe and over-rule the paſſions and ſinful " inclinations of men, and will in his due time order " all things ſo as may tend moſt to the glory of his " name."

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